Mr HENRY BARROWES

PLATFORM.

Which may ſerve, as a Preparative to purge away Prelatiſme: with ſome other parts of Poperie.

698. a. 2

Made ready to be ſent from *Miles Mickle-bound* to Much-beloved *England*.

Togither with ſome other memorable thirgs. And, A familiar Dialogue, in and with the which, all the ſeverall matters conteyned in this booke, are ſet forth and interlaced.

After the untimely death of the penman of the foreſaid *Platforme*, & his fellow priſoner; who being conſtant witneſſes in points apperteyning to the true worſhip of God, and right government of his Church, ſealed up their teſtimony with their bloud: And paciently ſuffred the ſtopping of their breath, for their love to the LORD.

Anno 1593.

Printed for the yeare of better hope.

PLATFORM

To such as are already true Christians, and all that desire so to be; health & salutation, in the Authour of salvation.

THis Conference or Discourse between Desiderius and my self: Togither with other things of excellent argument, (worthily beloved,) vvas for your sakes (by our mutual consent) put to printing. Reape therefore the benefite thereof, and defend it from the unjust cavils of all that set against the same. And for the literall faults therein, amend with the pen I pray you, as they are espied in the reading. And if in the materials, all thinges hang not well togeither in your sense, consider them better by the word of God, and what agreeth therwith, cast not away; neither receive any thing that dissenteth therefrom. But try all things, and keepe that which is good.

M. M.

TAke wings o Booke and fly abroade with speed,
The things in thee are good for men to reed,
Which haue not seen what thou canst to them show,
And what thou speakst is meete for all to know:
Who would discern some things amiss that bee,
Within the Land of our Nativitee:
To such thou shalt be iudged wondrous kinde,
Because thou canst right well informe their minde:
In such a sort as they shall bettred bee,
And well advantag'd by the things in thee.
Yet foes enough thou shalt be sure to finde,
'Mong Priests that have the soules of many pinde:
And Prelates too, which very seldome preach,
Or suffer those that carefully would teach
Gods truth, and give Christs sheep their wholsome food,
All such Restreyners make the sinfull brood.
And of that Ranck not one of them is found,
That feeds the flock in wholsome pasture ground.
If such bring food, they poison give withall,
Which proveth worse then wormwood mixt with gall.
They suffer not the milk of Gods word pure,
To work vpon the soules of men a cure:
Though sincere milk therof, that same is it,
Which makes for God the soule of each man fit.
And thou directs them in no other wise,
Nor wouldst haue any follow such mens guise;
As will not to that Wholsome Word bend eare,
And all his pathes vnto Jehovahs feare.

A Dialogue or Discourse, passing betweene *Desiderius* and *Miles Micklebound*, by occasion of their old love and new meeting.

Miles Micklebound. RIght glad am I to see you Desiderius: but who ever would haue thought to haue met you here in these partes? Some great & weighty cause doubtlesse hath occasioned you to come hither. But I praye tell me, how doe all our friends in England, and what good newes bring you from thence?

Desiderius. It may be thought a wonder to see your selfe here (my much beloved *Miles*,) for it was reported that you were at Rome, that you were the Popes scholer, &c. But I am glad to see you so farre from his citie of seven hills, where his seat is. And that putts mee in better hope concerning you then others have.

Miles. For certayn Desiderius, I am and alwaies have been, further off and more opposite to the Popes religion and learning, then now distant frō his citie and seate, where I never yet

yet came not purpose to come, vnlesse I should happen to long for fyre and fagot.

Desiderius. That increaseth my hope, & to bring like joy unto your selfe, know this, that our friends in England are generally well, as I see you are, whereof I am not a litle joyeux.

Miles. And how goes it with religion? Are there not good hopes for reformation?

Desiderius. The hopes that way, are as fewe & small as ever they were; Howbeit that which you call reformation, others doe count deformation.

Miles. But how then is it with the Prelats, Are they so proud; or doe they dominiere & beare like sway as heretofore?

Desid. Yea doubtlesse. For there are none that are put down more then the Puritans (as they are called,) nor none that rise up faster then the Prelates, as you call them.

Miles. Then in deed there can be no present hope, for Bishops and the abuses brought in by them, are a bane to the beawtie of true religion, and doe greatly hinder all sound and sincere walking therein.

Desider. Multitudes are otherwise minded then you are, and many wiser then I doe think them to be the very pillars of the Church, and chiefe upholders of true religion. And what should I then think of the matter?

Miles. Not as the multitude doe, for then

you

you think erroneouſly. And if theſe be the pillars or propps of any Church, it muſt needs be the church of Antichriſt. For wee finde no warrant in all the ſcriptures, that their offices, callings or adminiſtrations, haue any place, power or right in the Church of Chriſt, as ſhal plainly appeare hereafter. But where you ſeem to let your judgment rely upó the multitude, and to approve of that which wiſer then your ſelf doe juſtify; you are taught not to follow a multitude to doe evill, *Exod.23.* And the divine proverbe ſheweth, that it is as great an evil to juſtify the wicked as to condemne the innocent. But, as woe is pronounced to him that calls good evil; ſo likewiſe to him that calleth evil good. *Eſa.5.29.* For your judgeing of matters in caſe of religion, you ought to look to the lawe and word of God, and not to the wiſdome of man. For the wiſdome of the wiſe men of this world is fooliſhnes with God, and the wiſdome of God is fooliſhnes with them. The Philoſophers and other wiſe men, could never by their worldly wiſdome atteyne to the right knowledge of God & heavenly things. This apperteyneth to the fooliſh things of the world, which God hath choſen to confound the wiſe. As ſayth the Apoſtle, *1 Cor. 1.* Read the whole chapter at your leaſure, for your better information. But I pray you how ſayd you that it was with the Puritans?

Desiderius. I obſerve that there are none more deteſted mocked & troden down then are they, nor none more upholden then thoſe that you ſo much diſlike, even the Biſhops. For they riſe up haſtily, & put the other down moſt hatefully.

Miles. It is then with the Biſhops according to the old proverbe, *evil weeds doe growe apace.* And Mr. Tindall in the practiſe of Prelates, ſheweth to this effect, That as the Ivie compaſſeth the oake, and groweth up about it, till it is higher then the oake it ſelf; ſo doth the Prelates with their Princes. Hereof wee haue ſeen lamentable experience in the papacie. For the Biſhop of Rome hath gotten himſelf aloft, advauncing himſelf above the trees, as it is in Iothams parable, *Iudg. 9. 7. &c.* that is, above Princes, even Kings and Emperors, who he makes his vaſſals and kiſſers of his feete. We read in hyſt. of one of thoſe Biſhops, that he trode upon the Emperors neck; and having ſet on the crowne with his hand, hee ſtroke it off with his foote. To ſhewe that he had power to ſet up & caſt downe Kings at his pleaſure. God grant that ſuch preſidents may be a warning for all Kings and Princes to keep downe ſuch climers, while power is in their hand to reſtraine their unnaturall growth. But is it not ſo now, that the Arch Biſhops grace is come to the Title of a Prince, and Preſident in the

Right

Right honourable privie counsell? And are not also the inferiour Bishops invested with the stile of Barons and Peeres of the Realme? Which titles and authorities are in deed fit for Peeres and Magistrates in the common wealth, not for ministers of the Church, but is forbidden unto them in the sacred Scriptures. And yet such titles doe men give, and these Bishops presume to take notwithstāding. And that, not as they are imployed in civil affaires; but, as they are ministers and spiritual men; and are therefore called spiritual Lordes, even as the others (truely honourable) are called the Lords temporall, and are so distinguished one from another. The abuse ought to be much lamented and utterly abandoned. And these are of that broode which the learned linguist Mr. Hugh Broughton usually calleth the banned Bishops. But tell me how doe they now behave themselves in their usurped authorities?

Desiderius. It may be answered, That that is not usurped which is given. But Princes doe give them their authoritie. Therefore they usurp it not.

Miles. If the Prince of princes hath not given it them but forbidden it, they are usurpers; & the donation of earthly princes cannot make them to be otherwise; seing it is unlawfull for the one to give, & for the other to receive

ceive ſuch authorities and titles. But you anſwer not my demand, how they behave themſelves therein?

Deſiderius. They impriſon, put to ſilence, & degrade at their owne pleaſure, and (to ſpeak the trueth, they) ſtand more upon the obſervation of their owne unholy ceremonies, then upon Gods moſt holy oracles. And all that refuſe to bowe, they will bend; till they break the back of their conſcience. So that I ſee no end of their evills, neither can I dive into their doings, for a ſuteable diſcoverie, without much ſorowe of heart.

Miles. When Iohn Baptiſt ſent Diſciples unto Ieſus to ask him whether he was he that ſhould come, or whether we ſhould look for another? Our Saviour anſwered, *Goe and tell Iohn, what thinges ye heare and ſee. The blinde receive ſight, and the halt walk: the leapers are cleanſed, and the deafe heare, the dead are rayſed up, and the poore receive the Goſpell. Math 11. 4 5. 6. &c.* Now theſe being the works that the true Chriſt ſhould doe, & Ieſus doeing them, Iohn knew and taught his diſciples to know, that that was in deed the very Chriſt promiſed. Even ſo thoſe works that you ſay the Biſhops doe, being the works of Antichriſt; doe tell & teach that theſe Biſhops are truely Antichriſtian. And the diſcoverie of their doings hath been ſufficiently performed heretofore by

ſundry

ſundry perſons & in divers manners: by ſome merily, by ſome modeſtly, by ſome gravely, all boundly. Therefore take you no care for that ſervice, neythier let any be diſmayed for their loftynes & tyrannicall cariages. A lofty ſayle with great vvindes vvill ſoone break dovvne a rotten maſt. And the higher the Biſhops climbe, the nearer they are to their fall, & the greater ſhall it be. Yea vvho can tell hovv ſoon the vvindes of Gods vvrath ſhall blovv upon them, againſt vvhich they ſhall not ſtand. The Axe of Gods vvorde is ready haſtily to hevv them dovvn, did not humane authoritie hinder the ſtroke of it to ſupport the Lordlynes of theſe Prelates for a ſeaſon. But vvhen the time is come vvhich the Higheſt hath ſet, humane authoritie ſhall no longer hinder, but help to further Gods vvork. As it vvas in the dayes of Cyrus King of Perſia, vvhen the deliverance of Gods people came ſo ſuddenly, as they vvere like thoſe that dreame, (*Pſal. 126.*) vvhich is, as if they reaſoned in themſelves, are vve delivered or doe vve but dream of deliverance? The firſt Babylonians had their fall, and vvho need make doubt that theſe vvho are Babylonians ſpiritual and vvere typed out by the former ſhall taſt of their cup? and vvhē they haue drunk, then may this race of Anchriſts clergie dolefully ſing the dovvnfall of their offices and Biſhopricks. For dovvne they

must, mauger the Divil deviser, and first foun
der of their functiō. (*Though Babel should mou*
up unto heaven, and though shee should defend he
strength from on high, yet from me shall her destroy
ers come, sayth the Lord. Ier. 51. 53.)

Miles. I dare not be so severe to censur
them in respect of their office, (which may b
holy, though they are unholy,) but in respec
of their harmfulnes in their office, which I cō
fess, is too too apparant and past all denial.

Miles. If a woulf should forbeare to ravine
and cease to doe harme, yet is he a Wolfe still
and hath in him the same wolvish nature; and
who then would trust him in a flock of sheep,
or cōmit the guidance of them to his charge?
Even so, if those Bishops and false ministers
should forbeare to doe harme, yet are they the
same false ministers stil, being not sent of God,
not sanctified unto his people, and therfore
ought not to be trusted with the sheepe of
Christ, nor be a guide unto them, but to be
thrust out, although for the time present they
did no harme at all. Thus might they bothe
please God in doeing his will, and put away
from themselves all danger and dread which
continually do compasse them whiles they are
ledd by such guides. Yea the perill whereof is
much greater then if they were sold to be un-
der the conduct or cōmand of the chief Cap-
taynes under their most mortal and manifest-

ly

knowne enemies. For such danger is but temporal, but this eternall. That concerneth the body onely, this the soule, and body also. Take heed therefore what ministers you commit your self unto for the guide of your soule, lest whiles they should feed you with the wholesome milk of Gods word, they fill you with the poison of their owne or other mens inventions. This is a true position that no ministers may stand in any Church of Christ that are not Ministers of Christ, and haue their calling and sending frō him mediately or immediately. And as the Apostle sayth, *No man taketh this honour vnto himself, but he that is called of God as was Aaron, Heb. 5. 4.* But those Bps. haue no such calling or sending, & so haue no lawfull right to administer in the church of Christ, or to be reteyned therein. Againe, Christs Church may be perfect & intyre, without the forenamed Bishops or others of their brood; so may civil societies also; and heathen idolatrie likewise: onely the Antichristian Synagog of Rome, and all others in her fashion, cannot be perfect and intire, but defective and lame without them. Therefore I wish that all such offices were sent thither againe, or to the bottomeless pit from whence they came, out of the smoke, with that heap of Locusts, *Rev. 9. 2, 3.* where the note upon the English Bible approveth this that I say, for there it sheweth

in

in direct words, that those *Loonsts are false t*
chers, heretikes, and worldly subtile Prelates, w
Monkes, Friers, Cardinals, Patriarkes, Archbisho
Bishops, Doctors, Bachelers, and Masters which fo
sake Christ, to mainteyne false doctrine. And tho
Lord God of hosts strong and mighty brin
it to passe that they may haue no more autho
ritie over thy people, then they ought to yeel
themselves unto.

Desiderius. You haue very fitly compare
them vnto wolves, for they devoure and mak
havock of the flock, so as the poore sheepe o
Christ, can hardly be suffered to feed in an
good pasture. And much is the mischief the
doe in the land. In which respect I desire wit
my hart that England were quitt of them, fo
a full freedome from all their tyrannicall ju-
risdiction, which as it is to some very hurtful
so is it unto me detestable and most hatefull.
For lambs should not be lions, nor sheepe
should not be wolves.

Miles. And I would we were quit of them
not onely as they are harmfull, and havock-
making creatures, but as they are false funct-
ons and ministeries that God never instituted.
For that was the ground wherupō Iosiah that
godly King, put downe the Chemarims, or
Priests of Baal, *2 King. 23. 5.* And histories doe
make mention of Flamings, & Archflamings,
that were in our owne Land, before ever any

Lordbishop,

…rch Bishop was there. And although they
…e not so hurtfull as are these Bishops, (save
…ly that they led the people on in Pagan-
…,) yet being false functions, downe went
…y likewise, as did the Chemarims & other
…e functions of old. And the same doome
…or these now, who cannot chuse will they
…they, but must taste of the same cup, when
…e time is come that justice shall take place a-
…inst the false functions of this later age, a-
…inst all the inventions of men, and false or-
…nances, in and about the worship of God,
…d performance therof. For these are special
…rts. But to say that false functions may be
…ployed in true services of God, when the
…rsons possessing them, doe cease the doing
…harme; then if the Divil himself should cease
…forbeare to doe harme, that ground would
…ad men to a love and liking of him, or lean-
…g to him. Wheras all men notwithstanding
…ere bound to hold him at the swords pointe
…s the great enemie of mankinde, whom ne-
…er any man ought eyther to trust, or to give
…ver the combate against him, till they haue
…expulsed him. And even so for his Ministers.
Lay this well to heart Desiderius, & look well
to your reasoning, for I perceive we shall have
a conference profitable to be printed, so as I
adde unto it some other worthy things that I
haue to shew unto you. And if I can conveni-
ently

tently get it done among these strangers, t
printed shall it be.

Desiderius. I assent unto it. And to proc
on in our discourse I tell you, that Bishops
spoken of in the holy scriptures which y
self doe professe to be the ground of all thi
in religion. Doth not Paul the Apostle bo
to Timothee and Titus speake of Bishops, a
shewes what they ought to be; & saluteth t
Bishops & Deacons at Philippi in his Epi
to that Church? So that it seemes that n
their office, but the abuse in their office ou
to be withstood and abolished. And why th
doe you condemne the office it selfe?

Miles. I condemne not, neither fin
fault with the name of a Bishop, nor yet wi
the office of a Bishop, in th'Apostles sense a
intendement. For his meaning is of such B
shops as ought to be over a particular chur
or congregation, not over many congrega
ons. And as the word *Bishop*, is derived fro
the Greek word which signifieth *Overseer*; so
Pastors, Teachers, and Governours over part
cular congregations are such Bishops. Where
there may be many in one Church to feed
in the faith, and to governe it in holy order, i
in the feare of God, according to his word
not as Lordes over their faith; but in all humi
litie and meeknes as ensamples to the flock, 1
Pet. 5. But that one Bishop should be over ma
ny churches

churches, even over a whole Kingdome
Province, or Dioceſe, and exerciſe domin
over them, as their Lord ſpiritual, and that
ith all rigour and tyranny, this is a changing
the holy ordinance of God to make their
wne craftines to proſper, as it is in *Dan.8.25.*
oncerning Antiochus Epiphanes. And by
heir grounds, there may aſwell be a Biſhop
ver all Chriſtendome. And ſo came that un-
oly father the Pope to be mounted up into
is chaire of preheminence, wherein he poi-
oned all Chriſtendome with his abomina-
ions. Such dominion hath Chriſt forbidden
o his Miniſters. *Mat.20.25. &c. Luke 22.25.*
6. But he alone is our Archbiſhop and Lord
piritual, who walketh in the middeſt of the 7.
golden candleſticks, or churches. The others
may we not acknowledge ſo to be, nor allowe
them ſo to doe by any power frō him. But
theſe are rather of and haue their power from
the ſpirite that ruleth in the aire, and in the
children of diſobedience. And are not ſent of
God, except in his wrath for a ſcourge unto
peoples and nations of the earth. The eccleſi-
aſtical titles which they claim unto themſelves
are peculiar privileges to our Lord Ieſus one-
ly, and are to be given him to the glory
of his name: but his *glorie* therein wil he not
give to any other. Furthermore when ſuch
names and titles are given unto men, they are
the

the names of blasphemie, *Revel.* 13.1. So th
it is the Arch and Lord Bishops that I disclai
and testify against, which have jurisdiction o
ver a Dioces, as a Diocesan Bishop, or ov
half a kingdome as a provincial Bishop, or o
ver a whole kingdome as primate: Fo
by like ground, there may be a Bishop ov
all Bishops and kingdomes in Christendom
Which yet were detestable before God, & t
such men also, as are inlightned by his spiri
The man of sinne, and mysterie of iniquit
sprūg up by degrees til it came to that height
and our English Prelates doe helpe to hold
up still: But God that condemneth it wil brin
it downe. But I hope that some others bette
furnished with bookes, abilitie & leisure, the
I either am or can possibly be, in this pilgri
mage from my native country, will by thi
occasion both conferre the propheſies in th
holy scriptures, and gather togeither a Cata
logue of writers as a cloude of witnesses, fo
further manifestatiō of the truth against thes
remnants of the Antichristian race, although
very much is done that way already. For tou
ching the Ministerie of Arch and Lordbishop
aforementioned, with other ministeries under
them: That their offices were never appointed
by Christ, but is a new ministerie devised by
man, both in their office, entrance, admini
stration and maintenance, and ought not

there-

therefore to be continued; the ſcriptures haue ſhe-
wed ſuch light as haue filled our land full of proofe
in ſeverall workes aſwel of the people called Brow-
niſts, as of the forwarder ſort of Miniſters. And
it is certaine that all ſuch offices are of evill note, &
of very bad eſteem in all well reformed Churches
in the world. Alſo the holy Martyrs and writers
old and new haue condemned them. Mr Chad-
derton of Emmanuel Colledge in Cambridge hath
truely taught and confidently affirmed, in his Ser-
mon on Rom. 12. That the *Church* (ſpeaking of
the Church of England) *abhorreth and loatheth the
things which are abounding* in her, *as namely Arch Bi-
ſhops, Lord Biſhops, Deanes, Arch Deacons, Chancel-
lors, Commiſſaries, Officials, and all ſuch as are rather mē-
bers and parts of the whore and ſtrumpet of Rome, then of
the pure virgine and ſpouſe of the immaculate lambe. Ther-
fore* (ſaith hee) *ſhee will haue theſe (if they will needs bee
of her body) to ſhewe that they be created of God, and uni-
ted unto her by Chriſt her head. If they will needs be of the
heavenly Ieruſalem, let them ſhew that they came downe
from heaven, and who gave them from thence. For the
Apoſtles never knew them. Sion hath not heard of them.
Ieruſalem which is above will not acknowledge them. The
watchmen* (*no doubt*) *being aſleepe, they haue crept into the
citie of the Lord. But now they are eſpied, now the church
complaineth of them, both becauſe they haue no title nor in-
tereſt in it as publike mēbers: As alſo becauſe of the length
of their unlawfull words they keepe out the lawfull members
of the body. Wee therefore which are the Lords remembrau-*

ters must never suffer him to rest, till he hath expelled [him] out of Ierusalem, wherin they haue no right to exercise [his] unlawful authoritie. Thus farre goeth hee (here) verbatim. And it were endlesse to set downe what others haue writtē in this kinde agreing therewith.

Wicleffs Tenth Article, Mr Fox (who wrote the Actes & Monuments of the Church) maketh to be this, That *there be 12. Disciples of Antichrist, Popes, Cardinals, Patriarks, Archbishops, Bishops, Archdeacons, Officials, Deanes, Monkes, Chanons, Fryers, Pardoners.* And Mr Bales descendeth to the lowest degrees of popish ministers, even to Sir Iohn the parish priest, which togither with the former, he calleth the names of blasphemie written upon the head of the beast. Mr Barnes in the 6. Art. for which he was condemned, said *I will never beleeve, nor can ever beleeve, that one man may by the lawe of God be Bishop of 2. or 3. Cities, yea of a whole Countrie, for that is contrary to the doctrine of Paul who writing vnto Titus, commandeth that he should ordeyne a Bishop in every town.*

Hooper on the 8. Cōmandement sheweth, that one man may not haue two livings, & then he addeth: *But this is clawe me and I will clawe thee: If the Bishop permit not their Priestes to haue two Benefices it might likewise happen the Priests would say that the Bishop should be Bishop but of one citie: and indeed so it should be, and till Magistrates bring them to that pointe, it shall be as possible to heare a Bishop wade godly and simply through the scripture, in all case of religion, as to drive a Camel through the eye of a needle. &c.*

The

The foresayd Christians called *Brownists*, whom I finde very sound in these things, have in their Apologie pag. 50. prooved by 8. good Reasons, That the Hierarchy & Ministerie of Popes, Archbishops, Lordbishops, Suffragans, Deanes, Archdeacons are Antichristian. And then by 12. sufficient Reasons moe, doe proove that the Hierarchy and Ministerie aforesayd, may not be set over the Church of Christ; nor reteyned therein. For which I refer you to the said Apology, which you may procure amongst the people of that profession at London, or else where. It were tedious to tell the names of all the writers against the foresayd Hierarchy and Ministerie of Archbishops and the rest of that rable: but endlesse to set downe all that is written concerning them and their princelynes. I will here onely insert a few moe testimonies of the ministers themselves, who being of one church with the chiefe ministers their own masters, may better be credited against them, then mere opposites which are not of them, but separated from them. And first for *Henoch Clapham* who in ans. to the Bishops Arguments sayth, in the 2. section of the 2. part of his *Survey* of the Church.

Their cock sure Argument (as they take it) is this; *Christ promised to be with his Apostles vnto the end of the world at the giving of the commission, Mat. 28. 19. 20. And Timothee is charged to keepe the commandement pure vnto the coming of Christ: But none of those persons should live unto the end. Therefore he spake to some other in*

their persons, who must be as were the Apostles and Euangelists Lords over Pastors & Churches. And who should these be but such Lord Bishops as themselves who haue and occupy jurisdiction & power over all the Churches and ministers of England.

If this be true that our Bishops be Apostles (for if the successors should haue had an other name the scripture would haue registred it) If I say they be Apostles, then England hath not dignified them truely, in saying, *The Lord Bishop of such a place*, who rather should haue sayd, *My Lord Apostle of London, My Lord Apostle of Lincolne*: Even as it was sayd, *Peter the Apostle of the circumcision*, and *Paul the Apostle of the gentiles*. Then likewise England should for that great blessing haue been more bound to praise God, she having more Lord Apostles of her owne, then was in the whole world unto Christ, who sent forth so fewe as twelve, & Paul with Barnabas. They being for the most part men of occupations, but these being men of state and stately Lords. But before we admit them for Apostles let us compare them with Christs. The first were elected and ordeyned to their office, eyther by Christ the head, or togither by some particular Church: But these eyther by A Prince or by the Cannons of that sea confirmed by an Archbishop.

Secondly, they were appointed to office to the end they might *feede feede feed* the Lords sheepe. But our English ones, are appointed to their roomes in their old age to the end they may nowe (togither with

with the Levites of 50. yeres of age) reſt their bones and feed their owne bellies.

Thirdly, the firſt were tyed to no one ſea, but were ſent to teach all nations: Theſe keepe themſelves within a ſtinted compaſſe, teaching fewe or none once in a long time.

Fourthly the Apoſtles of Chriſt could not diſcharge their work but by comming through many wants; Theſe of our land may diſcharge their work by leaning on their elbowes in the middſt of their Lordly platters.

Fiftly, the firſt were appointed to gather churches and eſtabliſh all holy order. As for theſe, not one of them ever gathered a church, but haue kept many in diſorder.

Sixtly the firſt had attending on them (for the furtherance of their Apoſtolical work) bleſſed Euangeliſts and preaching Diſciples. Theſe latter haue firſt a company of ruffling Chaplaines that can handle cardes and dice well, ſecondly a company of ſwaſh-rutting ſerviters that can teach all the pariſh to ſweare and weare all fooliſh faſhioned apparel.

Seventhly, the firſt were plain ſimple harted Miniſters. Theſe are Lords in name, Lords in living, Lords in pompe, Lords checkmate with the nobleſt Peere of our Realme.

Eightly the firſt were brought before lordly rilers, for preaching Chriſt and his kingdome, theſe conuent preachers before them, & ſay, if we ſilence them

them not by bonds, imprisonment, gallowes; they will cause the civil Magistrate take away our *Episcopal kingdom*.

Ninthly the first established wise godly Elders in every cōgregatiō: These establish dumb dogs & greedy hogges in their parishes & confused assemblies.

Tenthly, the Apostle *Paul* upbraided the Church of Corinthe for not exercising the power of our Lord Iesus committed unto her in delivering up the incestuous to *Satan*. These Bishops are not so foolish, but haue got all the power into their own hāds, sending that latin burbolte out of their unholy court.

Eleventhly, the first sought no kingdome here, because they lookt elswhere to sit on a throne with Iesus: But these so seek kingdome & establish their houses here, as if they were of minde with the governor of the feast in *Cana* of *Galilee* that sweet wine is best at the first.

Twelvethly, the Apostles of Christ were the chosen penmen of the holy Ghost, and therefore their writings are of sufficient credite in themselves and canonicall: As for our English-ones, God never chose them for such purpose, and therefore their writings which are almost none, and their sermons which are almost as fewe, are to be suspected, and to come under examination.

Lastly to give 13. to the dozen, the Apostle Paul did think, they were set forth the last Apostles, *1 Cor. 4. 9.* These men come more then XV. hundred

yeares

ares after that they were Apostles. Like vnto this vntil these opposites can meet togither in one subiect, & black can be white, and *Ataxia* can be *Eutaxia*, *Disorder, good order*, I shall never beleeve that Lord Bishops are eyther *Apostles* or *Euangelists*, or yet so good as *Pastors*.

This comparison he wrote when heretofore by his separation he was called a Browniſt, and nowe it may ſerve as a glaſſe for his Lords ſpiritual to behold themſelves in. But how he eſteemeth of them now, or how he maketh the matter with them, having his prieſthood frō and vnder them, I cannot tell. It is doubtful he hath learned to dye a blacke into white, and to make *Ataxia*, to be *Eutaxia*, *disorder, good order*. But let his conſcience ſee to it, leſt he be condemned therof. For if his own hart condemne him, God is greater then the conſcience.

The next teſtimonies are from ſuch as never ſeparated. Mr Fenner hath publiſhed in *Defence of godly miniſters againſt Bridges ſlanders, pag. 111*, that *if S. Paul were now in England, & no greater man then he was made by Chriſt, he might not be equall with theſe Biſhops: For they are ſpiritual Lords, he was never ſo: they might ſend for him by a Purſevant, lay him in the Counter, or command him to the Fleet, ſo could not Paul doe the leaſt Miniſter of the Goſpell*. And againe in the ſame booke p. 123. ſpeaking of their offices he ſaith, *Our kinde of Biſhops, the Commiſſaries, the Archdeacons and ſuch like, We account them no naturall members of the body of Chriſts Church becauſe they are of humane addition, not borne with*

her, nor growne up with her from the cradle.

Mr. Cartwright in his first reply, pag. 8. & 88, striking at the chief and strength of their ministerie, to wete, at the *Arch Bishops, and Archdeacons*, under whom the other *Bishops & ministers* doe execute their offices, proveth that *these functions are not in the Word of God, but of the earth, new devised ministeries, and such as can doe no good.* Yea that *the Arch Bishops office, is the neck of the popish Hierarchy, come out of the bottomles pit of hell.*

Mr Travers in *Defence of Eccles. discipl. p. 88. 91* against D. Bridges, proveth by divers good & sufficient reasons, that *their Bishops are neyther Pastors nor Teachers.* Vpon which one in a certaine place inferreth, *And what ordinary Ministery of the Gospell then doe they execute? As for extraordinarie, the Prelates were not knowen, when they were in the world: besides that they are as unlike them as darknes is to light.*

And upon my memorie I dare say, that in the *Demonstration* the authour speaking of this lofty ministery, sayth, that *they are plants which our heavenly Father hath not planted, and must be plucked up by the rootes.* And how Mr Chaderton hath painted them out I haue shewed before.

Finally, all the seekers of Reformation, haue in the *Admonition to the Parl. 2. treatise: sect. 14. 18. 20.* professed, that the *Names and offices of Archbishops, Archdeacons, Lordbishops &c. are together with their government drawen out of the Popes shop, Antichristian, Diuelish and contrary to the scriptures:* That the *Parsons, Vi-*

cars

ers, Parish priests, Stypendaries &c. be birds of the same feather: And in a word (as hath been noted before) *that they haue an Antichristian Hierarchy and popish ordering of Ministers strange from the Word of God and the vse of all well reformed Churches in the world.* Thus may we learne of our own worthies at home, if we will not learne of others abroad, who haue been forced to separate from church & ministery for such fowle, grosse, most horrible & unsufferable corruptions, as are both in the one and other. And wel I remember that Mr *Beza contra Saravian* mentioning but 3. or 4. of the corruptions there, saith (if it be so) that *then it is not a corruption in Christianity, but a manifest defection from Christ.*

Desiderius. Trouble not your self further in this matter at this time, for you haue spoké therof both largely and plainely, opening as it were a window through the which I see a great light, and as my name by interpretation is *Desire*; so doe I most earnestly desire the same light might shine clearely in eyes of all other mens understanding. And now I would I were as wel able as willing to make sure to the higher powers that by their lawfull authoritie, the unlawful offices & jurisdictions of the Prelates might be abolished. The performance wherof as you know, would make way for establishing of godly preachers throughout the land, and remoual of all dumbe dogges and idle drones, which feed their own bodies & sterve other mens soules. Might this gratious worke be once effected, there would

would be full supply for many painfull and wel deserving preachers, out of those fat Bishopricks and rich revenues, which now serve but for a fewe (& yet too many) proud prelates, and their swaggering retinue. But some that were fit to be suiters in this worthy cause, will surely fainte, eyther for feare of mans face, or for want of faith in God.

Miles. Yet let all men be comforted in this, that God will haue his worke done, when and by whomsoever he shall appoint the performāce therof. For strong and Mighty is the Lord of Hostes, able to doe all things, when man is weak and unable to doe any thing. He hath spoken the word and it shall stand, yea his word is a sure word, *Hab.* 3. who then shall resist? And who knowes not that the Abbats and the rest of that generation, had as much footing in Englād as haue now the Bishops, and were (in their time) as much supported by humane authoritie as are they? yet being parts of that antichristian synagogue & spiritual Babylon which the Lord hath threatned to consume, they are consumed, rooted out, and quite abolished, and that with as much detestation as these their brethren are now had in admiration: who being growne great & go ten up aloft, are also terrible to the peoples, wherein they fitly resemble the *Anakims* & race of the Giants in Canaan, for feare of whom the harts of the Israelites melted: wherin they & ten of the 12 spies greatly sinned: but Caleb & Iosuah who were faithful, incouraged the Lords people to goe up a-

gainst

inst them, and possesse the good land which the Lord promised them. Be you careful to follow the example of the faithful & not of the feareful, even as you desire to haue sinne subdued, and the unrighteous ordinãces of Antichrist overthrown, that the Lords blessed ordinances, which he hath promised to his people now under the Gospell, may be established and enjoyed among them. Labour you as an instrumentall meanes, to make the same light appear unto others, which you say hath arisen unto your self; that both they and you may walk in the light, as children of the light & of the day; forsaking all deeds of darknes. Continue constant in a good testimony, and bereave not your self of the fruit that will followe. Seeke unto him for your helpe, who is Lord of Lords, and King of Kings, who hath the hearts of all Kings and Princes of the earth to turne them as it pleaseth him. And secundarily seeke unto higher powers, the Prince Peeres and Magistrates, with earnest suite according to your place and utmost meanes that you can make, for furtherance of a full reformation and freedome from the former abuses: which I stedfastly beleeve God wil accomplish at one time or other. Therfore when you haue begun well, be not weary of weldoing. And remember for your exampleing and incouragement, the good hand of God that was upon *Nehemias* when hee sought the wealth, prosperitie, and reedifying of Ierusalem, and what furtherãce he found at the hands even of a heathen

King

King, *Nehem. 1. chapt.* which ſhould put you into a ſtrong hope of good ſucceſſe and gratious grant from our Chriſtian King.

But where you ſeem to deſire that the livings of idle and Antichriſtian Prelates, might be converted to the maintenance of painful & Chriſtian preachers, you aim not aright at the glorie of God, which cannot be advanced by ſeeking to have his Miniſtery mainteyned by thoſe livings, that were formerly conſecrated to idolatrie, and yet uſed to the high diſhonour of God, in maintenance of part of that great ſwarme of popiſh officers, whereof ſome are caſt out of the land, and many doe yet remaine. Wheras if men will be the true Miniſters of Chriſt, they ſhould cõtent themſelves to live by the means that he hath appointed, that is; by the voluntarie contribution of the Lords free people, Saincts by calling. And as for all ſuch idolatrous livings, they ought in every Countrey, by the Magiſtrates of the ſame to be converted to civil uſes: wherein how much the more that charitie is reſpected, ſo much the more ſhall God therein be honoured. All ſuch livings are of the ſtollen goods which Antichriſt hath purloigned from the common wealth & civil eſtates of people, to inriche his Clergie withall: and for ſupporting of his other abominations. So as ſuch goods and livings cannot rightly be imployed till they be converted to civil uſes againe. Which will be as the taking of the purſe from the thieves hand to give unto the true man. But whiles

you

you think to beg these idolatrous livings from the Prelates to the Preachers, your suite is not worth the suing for, neyther will God be pleased therewith. The preachers that will depend upon God & follow his word are to haue their wants supplied otherwise, as is above sayd. But thus though you seeme to forsake the errour that you were in about the Bishops office, yet you are in an other errour about their livings, which you think ought to be for other Ministers. And herein I will put my selfe to new paines to informe you better.

Desiderius. Wee haue lately heard a *Bell* sound, that it is a just judgement of God, upon *K. Henry* the 8. that there is not one of his posteritie left to sit upon his throne, for bereaving the Church of the Gleabes, Abby lands &c. and imploying them to other uses. And how then shall the taking away of the Bishops livings from the Clergy to the laitie, from the service of God in the Church, to the service of the comon wealth; be esteemed lesse then a sinfull and sacrilegious act?

Miles. Such *Bells* (as you speak of) that sound so badly, deserve well to loose their clappers, or to be hung out of all mens hearing. For the work of that worthy King, in suppressing those Abbyes, Friaries, Nunneries and the Vermine living in them, was all within the limits of his office and duetie, as was also the converting of those livings to his own or other civil uses. In which, the more he respected the glory of God and charitie, the more worthy

thy was his work, and deserved the higher prais
even as those Kings and Princes shall doe whom
God vvill imploy as his instruments, for rootin
out the remnant of that race, the Arch and Lord
Bishops, with a number of false functions, and an
ti-christian offices under them, and converting o
their livings likewise to civil uses. For these livings
and ecclesiasticall offices and Ministeries maintey
ned by them, haue no better fundation then had
the other. And these that yet remaine, are (of a
trueth) brethren of the same broode, and byrdes
of the same fether; had the same Syre, and were all
hatched after the same fashiō with the former, that
are driven avvay.

Desiderius You may therein be mistaken. For
those Abbats and the like, vvere indeed first inven-
ted, instituted & ordeyned in the Romane church,
by authoritie of it, & of the head therof the Pope;
and if you wil I can further & yet truely say, by the
permission of God and povver of the Divil vvas
that done: But our Bishops vvere made and or-
deyned in our English Church of Protestants.

Miles. Be it so, yet that makes the sinne never
the lesse, but rather vvil cause the punishment from
God to be the greater; in asmuch as they knovve
more, and yet doe the same evil vvith others that
knovv lesse. And the nearer that men come un-
to God, the greater in his sight are the sinnes that
they commit. Therfore the Priests in Israel offered
greater sacrifices for their sinnes, then ordinary Is-
raelites

ſelites that fel into the ſame. Therfore alſo, judge-
ment firſt beginneth at the houſe of God, &c. Now
as all Churches in the vvorld are bound to receive
ſuch Miniſteries onely as God hath appointed and
none other; ſo vvhoſoever doe inſtitute, appointe,
ſend or receive, any office of Miniſterie that God
hath not inſtituted, appointed & ſent, doe greatly
ſinne. And if a true Church ſhall doe it, they ſinne
more haynouſly then a falſe church that doeth the
ſame. Therefore your plea is nothing vvorth, ſave
againſt your ſelf & our church of England, if it be
(as you hold it) a true Church. And vvhen Lord
Abbats &c. vvere caſt out of it, yet Lord Archbi-
ſhops, and Biſhops &c. vvere ſtill retеyned, that
had their being at the ſame time, & their original
with thoſe that vvere rejected. But ſuch Biſhops &
inferiour miniſters as they haue made ſince, vvas
by immitatiō of the Papiſts, vvho had them in their
church conſtantly, before wee had any at all: and
although they made ſome change of perſons for
thoſe places, yet vvas there no change of the offi-
ces themſelves, but they remained the ſame in Q.
Elizabeths dayes, that they were before in Q. *Ma-
ries* dayes. And there were divers of the ſame per-
ſons that were Biſhops and Prieſtes in Q. Maries
dayes, that kept the ſame offices in Q. Elizabeths
dayes, by the former calling that they had in Po-
pery, and held ſtil the ſame Biſhopricks, Parſona-
ges & livings, that vvere alotted them for mainte-
nāce in the very ſame miniſterie before. And they
onely

onely recanted of some popish heresies in doctrin
and opinion, vvith renunciation of the supremacie
of the Bishop of Rome. And some of them did
not that, as I haue seen under the hands of 14. wit-
nesses vvhich vvas addressed to the Arch Bishop by
vvay of complaint against their popish Parson *Mal.*
Bennes of *Sevenock*, who vvas left upō them frō the
time of Q. Marie. Neither vvere such (if they recā-
ted) esteemed vvorse then such as were made by
themselves, but rather reckned for the better. And
he that is made a Bishop or priest at *Rhemes* or
Rome, coming to England with such recantation as
aforesayd, is admitted to administer without any
newe ordination. Wheras the Ministerie of Pastors
made in the reformed Churches must passe under
a new ordinatiō before they may administer there.
Which sheweth rightout what office and ordinati-
on it is that they like and love best.

Desiderius. I pray you let me ask you, what dif-
ference you put between the Israelites sinne in wor-
shipping the calves, or God by the calves, as they
pretended: and the papists sin in worshiping their
images, or (as they would haue it,) God by their
images?

Miles. I see in that small difference, for Israel
was then a false church though it had been of the
true. And the heape of papists are likewise a false
church, though the Church of Rome before time
was true. And whether men make the images of
calves or of other creatures, for any worship to God

they

they are all inventions of men, the workes of their handes, and meere idols, which have no warrant in Gods word, but are an open and direct breach of the second Commandement: And in some ignorant papists that pray unto the image it selfe as a thing of divine inspiration, it is a transgressiō of the first.

But now to returne to the sound of your *Bell*, which you brought as an instance against converting of false church livings to civil uses. How contrarie was that sound to something, which others have written of that very point in our owne tongue, according to trueth? Mr. Fr. Johns. in Ans. to M. H. Iacob, hath words worthy of note, *p. 199.* saying, We acknowledge with thanks to God and her Majestie, that out of her highnes Dominions there be already abolished many of the abominations of the Romish Babylō. And wee pray God, that for as much as many of them be yet remayning &c. that if it be the wil of God, her Highnes may be the instrument to suppresse and abolish these also, and to establish the whole trueth of God according to his word. And further, that shee may take to her own Civil uses the Lordships and possessions of the Prelates and other Clergy, as God hath foretold and appointed should be done with them (*Rev. 17. 15. & 18. 17. 18.*) And as King Henry the eight (her Majesties Father of famous memory) did with the Abbats, Monks, Fryers, Nunnes, and with their possessions and revenewes.

Which happy worke, by what Princes soever it be done (as certainly will come to passe, for the Lord of Hosts hath spoken it) it will greatly redound to the glory of God, the honour of themselves, the free passage of the Gospell, the peace of the Church, & benefit of the whole common wealth.

Against a faithful witnes of the truth, to
George Joy upon Dan. in the yeare 1545. wri
downe ingeniously his own & other mens jud
ment, concerning the livings and maintenance
the Prelates and other Clergy. Vpon the 5. of D
niel this question is made, *Doe they not sinne with B*
sazar, that convert the Church goods into prophane us
Then it is there thus answered, *The vessels prophan*
by Belsazar were consecrated by the word of God: Whe
fore he sinned in prophaning them. But the goods & lew
of our Temples, Abbeyes and Bishopricks are not consecr
ted to such uses by Gods word, but by their owne invent
covetous charmings: Wherefore Emperours, Kings, a
Princes may take them away and put them to better uses,
to the maintenance of schooles, vniversities &c. Thu
wrote and witnessed those blessed servants of Go
heretofore. Vpon which I would inferre that if th
Magistrates may imploy such livings to maintenā
of schooles & vniversities, then also for founding &
upholding of Hospitalls, almes-houses, & the like,
for helpe of poore, widowes, fatherless, & strangers,
for the impotent sick and helpless of all sorts, fo
making and repairing of bridges, hye wayes, &c.
And also if it please the head of the Comon wealth,
and neede so require, they may serve for support to
the state, for royaltie of the Court, for maintenāce
of lawfull warres against the enforcings of forreign
foes, or rebellions of domesticall enemies, and a
number the like services, wherin such livings might
be lawfully imployed with comfort and safe con-
science:

dience: all which may seem to be implyed in the former writers word *et cetera*, to be their meaning likewise. And wee may read in the Acts and Monuments in the hystories of *Iohn Wicleff*, *Willia Swinderby*, *Sr. Iohn Oldcastle Lord Cobham*, *Iohn Claydon*, and other the Martyrs of Christ, who held & professed these orders *of Archbishops, Lordbishops, Archdeacons &c. to be the Disciples of Antichrist, yea very Antichrists theselves:* That *the possessions and Lordships of the Clergie are the venime of Iudas shed into the Church, &c. Act. & Monum. edit. 4. p. 150. a 468. b. 562. b. 563. a 6. 9. b.*

Desiderius. Why whither will you now run?

Miles. Into the trueth I trust, with all faithfull witnesses of the same: & no further thē I am taught by the word and spirite of God.

Desiderius. But you haue not alwayes been of this minde, that such livings ought not of right to apperteyne to the ministerie of the Gospell. Nevertheless if you haue seene a further light by the opposers of Prelatisme abroade, then you had at home, it would be good to make your friends and countrey partakers therof.

Miles. Very gladly shall I doe that. But first you are to observe this for your selfe, that the holy Martyrs and witnesses of Christ were of this minde long before me, as I haue shewed and could shewe yet further if need require. And for that I haue not alwayes been of this minde, it is sufficient that I came vnto it when God gaue me meanes to see that it

it was the minde of his High Majestie, wherunto & all men ought to conforme our selves. The Apostle Paul was not alwayes of the minde that Iesus of Nazaret was the Christ: But some while he persecuted such as professed him, til he saw otherwise. And then he became a preacher of the same trueth both abroade and in bands unto the death. And even so Lord Iesus just and righteous, give me constancy in witnessing this part of thy truth against the Prelates, their offices, entrance, administrations, manner of maintenance and large jurisdictions, all which are unlawfull and contrary to the scriptures.

As for your desire or hope of help from abroade; I could wish you rather to turne your eyes another way, and look nearer home. For I am perswaded that there are not greater meanes of helpe to be found in the world for this service, then God hath raised up, in and unto our owne land, of the true borne subjects and naturall children thereof. And that both of the forwarder sort of Ministers, and learned men in our Church of England, as also, and more specially of the people called *Brownists*; who by their diligence in the scriptures and advantage of their cause, are most strongly furnished against the Prelates, against their Antichristian jurisdictions, and Lordly livings *&c.* At whose handes if helpe were sought, especially of the learned among them, great helpe might be had.

Desiderius. And may not the like helpes be had from the Anabaptists also? for they are likewise very

ry

of opposite to the Bishops.

Miles. They are so. And to give them their due, many of them are very honest men with all; but yet they disadvantage themselves sundry wayes. First, by their hereticall opinions. 2. Because they haue, approve and allow, of generall Bishops, for baptising, &c. in all their assemblies; at least, in so many of them as hold one societie, and are of one cōmunion. And so what they condemne and cast downe in others, they (after a sort) doe justifie and hold up in thēselves, by their owne practise. But the practise & professiō of the other (mistermed ones) accordeth in one, and strengtheneth one another.

Desiderius. I am glad you conceipt the wayes of the Anabaptists no better. For I had you in some jealousie concerning them. But it is sorow enough that you preferre the Brownists before our forward Ministers.

Miles. I haue good reason in this case so to doe. For as they hold it unlawfull for our Ministers of Englād, to haue those idolatrous livings aforesaid, so they hold it unlawfull for their owne, and all other ministeries to haue them; but would that they were returned againe to the Common wealth from whence they were taken. But our forward Ministers, that wish the Prelates downe, and their livings to be taken from them, would gladly haue them for their owne use, as you likewise pleaded for them. And I feare they hold it no better then sacrilege if they be otherwise imployed. Whereof your owne selfe

ſelfe alſo made queſtion a litle before. But to ſpeak the trueth without reſpect of perſons and to flatter with none, theſe things in them are meere trifling, if not alſo hypocriſie, ariſing of covetouſnes. For if they be lawfull for themſelves, they are lawfull for the ſuperior Miniſters alſo, by vvhom theſe inferior ones were made. If they ſay nay; For their inferior Miniſterie is a true Miniſterie; but the Lordly Miniſterie is not ſo: therfore theſe livings belong unto them and not to their Lords. Herein they deceive themſelves, but let them not deceive you nor others. For ſeing the inferiour Miniſterie is derived from and made by the ſuperiour; eyther then the ſuperiour miniſterie muſt be true, or theſe of their making cannot be true. But the other being falſe that maketh, theſe muſt needs bee falſe that are made by them. For every creature bringeth forth according to his owne kinde, whether it be man, or byrds or beaſts, whether cleane or uncleane. And if the roote be holy, ſo are the branches: But if the roote be corrupt and impure, the branches muſt needs be ſo likewiſe. *Adam* and *Eve* corrupted, brought forth a man in their owne likenes, that is one corrupted like themſelves. But I can ſhewe you divers wayes whereby you may diſcerne, that the Browniſts (as you call them) are the beſt Champions to fight this battel, and are moſt likely to win the field.

Deſiderius. I cannot tell. I am ſure they are counted aſct, and are every where evil ſpoken of.

Mila,

Miles. But the question is, whether it is for evil doing, or for well doing? If for well doing, they are to beare it paciently as partakers of the crosse and sufferings of Christ, whose faithfull servants and witnesses of old, even in the Apostles dayes were counted a sect likewise, even the sect of the Nazarites, and were every where evill spoken of in like sorte. But did it therefore follow that they were according to the report & esteem that was amongst men concerning them? Or should men therefore haue rejected them, or any good thing among them? Let it be farre from you so to think, and further off in that sort to speake, eyther of those former, or yet of these later Christians. Christ himself was the chiefe corner stone, vvhom the builders refused, yet he became the head of the corner. And surely these men vvhich you and others are ready enough to refuse for helpe in this service, are the most sound & sufficient of any that I knowe for convicting of our common adversaries and terrible opposites the Prelates and lottie Clergy of the land. Wherfore I would advise you and all, never to shunne, but diligently to seeke, & thankfully to receive their helpe when it may be had. And if we see them to erre in any other thing (as all men are subject to errour) yet readynes be shewed in the spirite of meeknes to helpe them. Thus shall we both please God & comfort one another.

Desid. Therein you say well. But where you charge the Anabaptists with hereticall opinions, (& true it is

is that such they hold) I prove you how much better is it with the Brownists? They condemn (as the report goes) not onely the best people of the land: but also condemne and forsake the faith professed and mainteyned there, counting it the faith of the Divils, and professing another faith for themselves. Now for my owne part, I am not onely perswaded, but fully assured through the mercie of God, that the faith professed in England is the true saving faith of Gods elect, and if ever they be saved themselves, it must be through the same faith in Christ. Therefore if they be guilty of that report, my soule shall haue no pleasure in them, till they returne by repentance. For, to erre in that pointe is a matter of no small importance.

Miles. That report is eyther a mere slander, raised up by the Divil in his instruments for the disgrace of their cause, or if ever it was spoken by any of them, it must be some one very simple, that erreth therin through ignorance; or some that are strongly carried with zeale against the false & confused order of that Church; and not distinguishing betweene order and faith, may happen through haste or inconsideratenes to call the one by the name of the other. And so when they speake of the impure faith of the Church of England, may intend onely the impure and corrupt order that is therin.

Desiderius. If you had not holpen with such a lift, they had lien uhder it for me. But sure such zeal is preposterous zeale, and such inconsideratenes, is

headie,

headie, rash and undiscreet carlage, not agreeing with Christianitie, nor beseeming sobrietie.

Miles. Be it so. Yet can you not justly impute that to a whole company which is done by one or two, when the rest doe not approve it, but are against it. And there is no religion wherein there are not some that miscarie themselves, eyther through zeale, or ignorance, or else in headie, rash and inconsiderate speech. Yet such as so offend among these, are liable to the rebuke of their Presbyterie and Church it self, if the case so require. And the maine difference between them and England, is about outward orders and ordinances, and the faith professed by both, is one and the same. And concerning the matter of heresie, they never were nor can be convicted therof. And when they sent their confession of faith to the Reverend learned man M. Francis Iunius, desiring him if he sawe them to erre in any thing, to shewe it unto them: He vouchsafed to write and send them a friendly and brotherly answer: But declared no errour nor heresie in all that they wrote unto him. Neyther did any of the learned in the Universities of *Leyden, Sainct Andrewes, Heidelberge, Geneva, and other like schooles of learning in the Low countreyes, Scotland, Germany and France*, to whom they directed their Confession of Faith many yeres since. And whereas the Heades and Doctors of Oxford, doe carpe against them in their Answer to *The humble Petition of the Ministers of the Ch: of England*: and these defending themselves in their

Apology & calling upon thē by many reaſons for proofe of their accuſations, they reply to Puritans & Papiſts, but doe let theſe alone unanſwered: & for what cauſe, wiſe men may eaſily conjecture.

And now *Deſiderius*, that you may the better perceive that they hold the ſame faith with us in Engl. & what their difference from us in other things is, heare what themſelves haue profeſſed and printed. In the Preface of their Confeſſiō of Faith, thus they write. *And further we teſtifie by theſe preſents unto all men, and deſire them to take knowledge hereof, that we have not forſaken any one point of the true Auncient Catholike & Apoſtolike faith profeſſed in our land: but hold the ſame grounds of Chriſtian religion with them ſtill, agreeing likewiſe herein, with the* Dutch, Scottiſh, Germane, Frēch, Helvetian; *and all other Chriſtian reformed Churches round about us, whoſe* Confeſſions *publiſhed, we call to witnes our agreement with them, in matters of greateſt moment, being conferred with theſe Articles of our Faith following. The things then onely againſt which we contend, and which we miſlike, in the Engliſh pariſh aſſemblies, are many reliques of the man. of ſynne (whom they pretend to have abandoned) yet reteyned among them, and with a high hand mainteyned, upholden, and impoſed. &c.*

And *Mr Henry Barrowe* one of their writers, in a letter of his ſent unto a Right honourable Lady, & publiſhed in their Apology, concerning this pointe ſayth, That he *did gadly imbrace and beleeve the common faith received and profeſſed in the land, as moſt holy and ſound.* And that he had *reverend eſtimation of ſundry,*

&

& good hope of many hundred thowsands in the land: though he misliked the present constitution of this Church, in the present communion, ministerie, ministration, worship, government and ordinances ecclesiasticall of these Cathedrall and parishionall assemblies.

Desiderius. If the rest of them be like him, then are they not so uncharitable in their judging of our people, as some men say they are.

Miles. They generally put difference betweene all good mens Church estate, as they are under the ordinances of Antichrist, and their personall estate, indued with many heavenly and holy graces. Therefore open not your eares too wide in hearing reports, for many that are giuen out against them, are surely false. But heare a litle further vvhat themselves doe professe. *Mr Barrow* in his writing intituled a fewe observations to the reader of *M. Gifords last reply, f. 4.* saith thus. *Haue we not commended the faith of the English Martyrs, and deemed them saved, notwithstanding the false offices and great corruptions in the worship they exercised, not doubting but the mercy of God, through their sincere faith to Iesus Christ extended and superabounded all their sinnes seen and vnseene. And what now should let, that we should not haue the same hope, where the same precious faith in sinceritie and simplicity is found? So that they neyther neglect to search out the truth, nor despise the truth when they see it, &c.* And this he further cleareth in the same section.

Mr Iohn Penrie likevvise, in his Examinatiō hath these vvords, *For I know the doctrine touching the holy*

Trinitie,

Trinitie, Nature, and Offices of the Lord Iesus, Free iustification by him; both the Sacraments &c. published by her Majesties authoritie and commanded by her lawes, to be the Lords blessed and undoubted truthes, without the knowledge and profession wherof no salvation is to be had. And sheweth the things that he disliketh, and for what cause he durst not partake in the publik assemblies of our land, notwithstanding the former truthes there taught and professed.

And againe in his Confession of faith he sayth, *The trueth of doctrine touching the holy Trinitie, touching the natures and Offices of Christ. Iustifying faith, Sacraments and Eternall life, and the rest, established by her Majesties Lawes, and professed by her self, their Honours, and such as have knowledge in the assemblies of this land: I acknowledge from my heart to be such, as if I mainteyned not the unitie, and held not the communion of the same doctrine with them in these points, I could not possibly be saved: For out of the communion of the true profession, which her Majestie hath established in these and the like truthes, there is no hope of salvation left: But soyne notwithstanding in the publike assembles of this Land, I dare not, for the former causes.*

I doe moreover willingly confesse, that many, both of the Teachers, and also of the Professors within these Parish assemblies, haue so imbraced this trueth of doctrine, established and professed in this Land, as the Lord of his infinite goodnes, hath granted them the favour, to shew outwardly many tokens, wherby (in regard of the Lords election) I professe before men and Angels, that I judge them to be mē-

bers,

bers of that body, whereof the sonne of God Christ Iesus is the head. Onely herein the Lord be merciful unto them, (as to my self in regard of my synnes:) that they are not under that outward form of govermēt which Christ hath left, &c.

And whereas Mr Iacob would father upon this people, that they hold *every person in England which holdeth the publick faith, is no true Christian.* Mr Iohnson in his answer, pag. 7. sayth thus; *Touching this point, I minde the state of their people two wayes: the one concerning their severall persons considered a part from the constitution of your Church; the other concerning their estate and standing in that constitution. Concerning the former of these, (that is, considering them a part from the cōstitution) I acknowledge that in divers of them there appeareth such knowledge and faith of the Gospell with the fruits thereof, as they may well be thought, in regard of Gods election in Christ, to be heires of salvation, and in that respect to be true Christians: God pardoning unto them their standing under Antichrist, which they doe not see or minde. But I feare least many more were heretofore partaker of this grace then be now since your Antichristian estate and the unlawfulnes to abide therein hath been discovered. Concerning the latter, (that is, in respect of their estate & standing in that constitution of your Church) I am perswaded whosoever so stand holding your publike faith and multitude of Antichristian abhominations withall they cannot by the Word of God be judged true Christians, as touching their outward estate in that Church of yours: but stand all subject to wrath, God imputing this their sinne unto them. And that all therfore whosoever willbe assured of Gods mer-*

cie

ide and ſalvation, ought with ſpeed to goe out of your Church, it ſtill remayning in Antichriſtian eſtate. &c.

Thus *Deſiderius*, I haue ſhewed you what divers of them haue written and profeſſed in and about the point by you obje&ed: & if it be not ſufficient I will ſhew you more.

Deſiderius. You may ſpare that labour for I am fully ſatiſfied.

Miles. And for that cauſe I was the more large: As alſo that (when theſe things are publiſhed) others at home &abroad may likevviſe receive ſatisfa&ion. And if any of the people themſelves have been ſo overſeen, as to ſpeak according to the report that you heard, they may (by this meanes) be againe brought to their owne grounds, which ſome through ſimplenes, raſhnes, or inco&ſiderateties may forget, & offend againſt the ſame: But the more circumſpect and wiſe, are more conſiderate and wary. Thus being ſomewhat weary, I will reſt from diſcourſing a while; and in the meane time, you may read theſe three writings which will be worth your paines and the printing. And they alſo will cleare that people and the truth, from ſuch clamours as you haue heard concerning the. The firſt is a letter which one of them in Ireland wrote unto a Scottiſh preacher there, *Ao.* 1594. wherein is layd downe ſundrie grounds of their ſeparation. The other are two Petitions: the firſt wherof was vvritten by Mr Henry Barrovve in the daies of Q. Elizabeth of famous memorie: the ſecond

god by another of their vvriters, against the time of the first Parliament holden in the happy raign of our now Soveraigne, King Iames.

To Mr Wood.

Wisdome and grace from God most high.

WHereas you seemed very desirous to haue us set downe in writing our faith and profession concerning the true Church, togither with the causes of our separation from the English and Irish parish assemblies, promising your self either to assēt unto us, or shew sufficient cause of your dislike by writing also, with defēce of your churches estate &c: We, as willing to render an account of our beleefe and practise unto all men that shall demand the same, and desirous of your salvation, and fellowship in the holy faith (if such be the will of God) & our selves of further instruction and light by any that can enform us from the word, haue condiscended unto your request, beleeving & confessing concerning this part of the Gospel, as followeth.

That the true Church of God on earth, is a communion and fellowship of * righteous men and women, † whose harts God hath purified by faith, ‡ calling and gathering them unto himself, and under his true obedience by the scepter of his word and spirit, ‖ separating them from the world of Infidels Turks Iewes and false Christians, " to live togither under

*Isa. 60. 21.
1 Cor. 1. 2.
† Act. 15. 9.
‡ Mat. 11. 27. 28. 29.
‖ Lev. 20. 24. Iob. 15. 19.
" Act. 2. 42. 44.

under his holy covenant, obeying and wor-
*Ephes.4.3. shiping him in spirit and truth, * keeping the
unitie of the Spirit in the band of peace and
love unfeighned.

†Psal.2.28. That this Church († although dispersed a-
Act. 10.35. mog many natiõs over the face of the earth,
‡Cant.6.8. ‡ is one, as God is one, hath one faith, Lord,
Ephes.4.4.5. religion, law and goverment in all places, &
Mat.28. unto it the scriptures and *written word of
20. Exo.12. God, is given for the direction thereof and
49. edification in all thinges, whereunto each
*2Tim.3.16 member is bound "as well Prince as people,
17. to observe inviolably whatsoever is therein
"Deut.17. commanded, unto the worlds end; and that
18.19.20. no man, nor the vvhole church it self, hath
authority to alter change inovate breake a-
brogate or superordeyne * any thing unto
*Gal.3.15. or from this Lawe of the Most high, nei-
Prov.30.6 ther may the church or any member there-
Deut.12.32. of receive or obey other constitutions and
traditions † of men or Angels without in-
†Deut 5.3. curring the wrath of God.
32. Gal 1.8

That this Church is the bride and body
‡Esai 35.8. of Christ, the citie & house of the great King,
9. Psal.24.3. whereinto may enter ‡ no profane person or
4. Rev.21. impenitent sinner, but onely such as by faith
27. and repentance have washed away the guilt
*Ioh.3.3.1 of their synnes in the blood of the lambe, &
Pet.1.23. are borne a new by the seed of the word, &
"Josh.24. " by a willing covenant made with the Lord,
25.16.22. are under his goverment & seepter of grace,
Act.2.41. and so doe lead godly and christian lives.
*Psal. 149.9
Mat.18.15. That in this House, * every servant and
*Hos 2.1.2. member hath a like interest and libertie in
Mat.16.19. the word of God, by the power thereof to
reprove condemne & slay sin in themselves &

all

…ocher men, and are all bound to watch o- …, exhort, and admoniſh one another †even …eir ſhepherds & leaders if need ſo require. †Coloſ.4.17

That this Church hath power from Chriſt …o cenſure reprove and caſt out of their fel- …lowſhip all obſtinate offenders and wicked …men, leſt by any ſuch the whole body ſhould …be infected and periſh. *Mat.18.8. 9.15.16.17. 18. 1 Cor.5 4.5.6.Num. 19.20.21. 22.& 5.2.3

That they alſo haue authoritie † to elect, …call and ſet over them watchmen and ſhep- …herds of their ſoules to break unto them the …bread of life, whom they are bound again to …ſuſteyne ‡ with all their temporall goods, ſo …farre as their abilities extend, and the Mini- …ſters duetie ſhall require. †Ezek 33.2. Act.1.& 6. 14. ‡Gal.6.6.

That whenſoever the whole ‖Church or …any member therof wilfully tranſgreſſeth the …law of the Lord, and perſiſteth obſtinate and …incorrigible in any ſin, refuſing to heare the …voice of Chriſt, they will ceaſe to be the peo …ple and ſervants of God, neither can be ſo e- …ſteemed untill they repent. ‖Nu.15.30. 31 Hoſ.2.2. Prov.13.13. Rev.2.5.

That all that wilbe ſaved, §§ muſt joyne …themſelves to ſome particular Church of …Chriſt, to live therwith in faithful obedience …peace order and love; *forſaking all falſe and …adulterate ſynagogues, of which ſort we af- …firme the ordinarie pariſh aſſemblies of our …woefull countrie to be, and therfore haue a- …bandoned them for theſe weighty cauſes. §§Deut. 12.5. 13.14.Pro.9 1.2.3.4.Za- char.2.10. 11.Cant.1.6 7. *2 Cor 6.14 14.15.16.17 18.

1. They are not a cõmunion of †Saints, …‡called and ſevered from the world, but …doe conſiſt of all ſorts of men, reteyning a …multitude of irreligious, profane, Atheiſts, …Blaſphemers, Idolaters, whoremongers, …and all manner wicked perſons within her †Pſal.149.1. ‡Ioh.17.14. 16.

Majesties dominions.

2. They haue not been wonne vnto the faith * by the preaching of the gospell, neyther ever made † willing covenat to walk uprightly before the Lord; but were drawen by civil force in the beginning of her Majesties reigne.

3. Their publick worship of God in their assemblies, is false and idolatrous, ‡ translated out of the Popes blasphemous Masse book the cursed inventiō of the man of Sinne, imposed both upon the Lord and them.

4. The Ministery of Lordly Lord Archbishops, Bishops, Deanes, Arch Deacons &c Parsons, Vicars, Curates, &c is not the true ‖ Ministery of Christ in his testament, neither accordeth thereto in name, office, calling, entrance, administration or maintenance, but is the same which was found and left in the Popes Church.

5. Their Church ' is in bondage & beareth the yoke of Antichrist, the burdenous traditions ceremonies & injunctions of their Lords the Bishops their courts and canons.

6. They are * obstinate and incorrigible in these and other their transgressions, and will not be brought unto the true obedience of Christ and practise of his lawes, but speake evil of the truth, and witnesses of the same and of them † some they haue killed, many imprisoned, all persecuted banished and blasphemed.

Therfore this people in this fearful estate cannot in any iust intendement be esteemed the childrē or church of God.

*Rom.10.14 15.17.

†Act.2.37. 41.

‡Exod.20.4 Mat.15.9.

‖Rom.12. 1 Cor.12. Ephe.4.

'Mat.6.24 Rom.6.16. Gal.5.1. Revel.13.16. & 14.9.10.

*Jer.7.12. 13.14. & 19.15.

†Mat.23.34 35.36. Gal. 4.29.30.

Nevertheless

Nevertheleſſe the firme foundation of God ſtandeth, having this ſeale, the Lord knoweth thoſe that are his, and let every one naming the name of the Lord depart from iniquity 2 Tim. 2. 19.

Delivered to Mr Wood a Scottiſh preacher in Ireland, anno 1594.

The humble, moſt earneſt, and lamentable Complaint & Supplication of the perſecuted & proſcribed Church and ſervants of CHRIST, falſely called Browniſts, Vnto the high Court of Parliament.

THe moſt high GOD, poſſeſſor of heaven and earth, bringeth at this preſent before your Lordſhips and Wiſdomes (Right Honourable) his owne Cauſe, his owne People, his owne ſworne and moſt trecherous Enemies, togither with the moſt ſhamefull uſage of his truth and ſervants, that ever hath been heard of in the dayes of *Sions* profeſſed peace and tranquility.

His Cauſe and People he offereth unto your conſideration and defence, in our Profeſſion and Perſons: His Enimies and their outrage againſt his truth and ſervants, in the perſons & bloody proceedings of the Prelates of this Land and their Complices.

Wee profeſſe the ſame faith and truth of the Goſpell, which her Majeſtie, which your Honours, this whole Land, and all the reformed Churches under Heaven this day doe holde and mainteyne. Wee goe beyond them (being our onely fault, even in the judgement of our tyrannicall and moſt ſavage Enimies) in the deteſtation of all Popery, that moſt fearfull Antichriſtian Religion, and draw nearer in ſome pointsby ourpractiſe unto CHRISTS holy order and inſtitution. This is our Faith, this is our Cauſe (right Honourable) yea the Lords Cauſe in our

For the profeſſion & maintenance of which Faith, the forenamed Enemies of GOD deteyne in their hands within the Priſons about London (not to ſpeak of other Gaoles throughout the Land) about three ſcore & twelve perſons, Men, woemen, yong and old, lying in cold, in hunger, in dungeons and in yrons. Of which number they haue taken the Lords day laſt, being the 3. of this 4. Moneth, 1592. about ſome 16. perſons, hearing the word of God truly taught, praying & prayſing God for his favors ſhewed unto us, unto her Majeſtie, your Honours, and this whole Land; and deſiring our God to be mercyfull to us, unto our gracious Prince, & countrey. Being imployed in theſe holy actions, and no other (as the parties who diſturbed them can teſtifie) they were taken in the very place where the perſecuted Church and Martyrs were enforced to uſe the like exerciſes in Queene Maries dayes.

The former number are now unbaleably cõmitted by the Prelate or Biſhop of London unto cloſe (for the moſt part) ſeverall pryſons; As *Bryde-well*, the *Lymboe* or *Dungeon* in *Newgate*; the *Feete*, the Marſhalſee; the *Counters*; the *Clyncke*; the *Gatehouſe*; the *White-Lyon* &c. Wherein wee willingly acknowledge the lott and inheritance in this life of our Fore-Fathers and Brethren, the holy Martyrs of the former age, and the entayled *Aceldama* or bloody ſucceſſion of the See of *London* and that whole lynage. Well heere our brethren lye (how long Lord holy and true thou knoweſt) in Dungeons, in hunger, in colde, in nakednes, and all outward diſtreſſe; For theſe bloody men will allow them neyther meat, drink, fyre, lodging, nor ſuffer any whoſe harts the Lord would ſtirre up for their releiſe to haue any acceſſe unto them: purpoſing belike to impriſon them unto death, as they haue done 17. or 18. others in the ſame poiſome Gaoles within theſe 6. yeeres.

The Wife & Husband being now taken by them, they permit not to be in the same; but haue sent them to bee closely kept in other Prysons. What the poore Family doth at home in the meane tyme, your Lordships may consider and justly pitty. Some of this company had not one penye about them when they were sent into close prison, nor any thing being abroad (which is the case of the most of them, if not all) to procure themselves and their poore families any maintenance, saue onely their handy labours and trades. Whereby it is come to passe that these Enimies of God doe not onely starue and undooe a number of men in the prisons, but euen a lamentable company of poore Orphanes, and seruants abrode. Their unbrydled seiauders, their lawlesse priuie searches, their violent breaking open and ryfling of gun houses, their lamentable and barbarous usage of women and yong children in these hostile assaults, their uncontrolled theevery, robbing & taking away of whatsoeuer they think meet for us in this case; their unappeased & mercileſſe pursuite of us, from our houses, trades, wiues, children, especially from the holy societie of the Saints and Church of God, we are enforced to omit lest we should be over tedyous to your Lordships. But their dealing this way towards us is so woefull right Honourable as we may truely demand with grief of heart, whether the forreigne Enemie, or our native Countrey men doe possesse and beare rule over us in our deare and native countrey.

Their whole dealing herein is most barbarous, most inhumane, but specially most unchristian, and such as exceedeth the crueltie of the heathen and popish professed Tyrants and Persecutors. The records of the heathen persecution under *Nero, Trajan, Decius, Galienus, Maximinian*, &c. can scant affoard us any examples of the like cruelty and havock. For the heathen Romanes would murther openly and professedly: These godless men haue put the blood of warre about them in the day of the peace

peace & truce which this whole land professeth to hold with *Iesus Christ* and his servants. Bishop *Bonner*, *Story*, *Weston* dealt not after this sort: For those whom they committed close, they would also either feed, or permit to be fed by others, and they brought them in short space openly unto Smithfield, to end their miserie & to begin their never ending joye. Whereas Bishop *Elmer*, Do. *Stanhope*, and Mr Iustice *Younge*, with the rest of that persecuting & blood thirstie facultie will doe neyther of these. No Felons, no Murtherers, no Traytors in this Land are thus dealt with.

There are many of us by the mercies of God still out of their hands. The former holy exercise and profession we purpose not to leave by the assistance of God. We have as good warrant to reject the ordinances of Antichrist, and labour for the recoverie of *Christs* holy institutions, as our Fathers and brethren in Queene *Maries* dayes had to doe the like. And we doubt not if our cause were truely knowen unto her Majestie and your Wisdomes, but we should finde greater favour then they did, whereas our estate now is farre more lamentable.

And therefore we humbly and earnestly crave of her Majestie and your Lordships both for our selves abroade, and for our Brethren now in miserable captivitie, *but just and equall triall according unto her Majesties Lawes. If we prove not our adversaries to be in a most pestilent & godless course, both in regard of their Offices and their proceedings in them, and our selves to be in the right way, we desire not to have the benefit of her Majesties true and faithful subjects, which of all earthly favours we accompt to be one of the greatest.* Are we malefactors? Are we anywise undutifull unto our Prince? Maintayne we any errors? Let us then be judicially convicted thereof and delivered to the civill authoritie: But let not these bloody men both accuse, condemne, and closely murther after this sort, contrary to all law, equitie, and conscience, where they alone are the plaintiffs, the accusers,

cuſers, the Iudges, and the executioners of their moſt fearful and barbarous tyranny.

They ſhould not by the Lawes of this Land goe any further in caſes of Religion, then their owne eccleſiaſtical cenſure; and then refer re us to the civill power. Their fore-Fathers, *Gardyner*, *Boner*, *Story* dealt thus equally, *And wee crave but this æquitie*. Oh let her excellent Majeſtie our Soveraigne, and your Wiſdomes conſider and accord unto this our juſt Petition: For ſtreames of innocent blood are likely to be ſpilt in ſecret by theſe blood-thirſtie men, except her Majeſtie and your Lordſhips doe take order with their moſt cruel & inhumane procedings.

Wee crave for all of us *but the liberty eyther to dye openly, or to live openly in the land of our Nativitie.* If we deſerve death, it beſeemeth the mageſtie of Iuſtice not to ſee us cloſely murdered, yea ſtarved to death with hunger and cold, and ſtyfled in lothſome Dungeons. If we be guilteleſſe, wee crave but the benefit of our innocencie: viz: *That we may have peace to ſerve our God and our prince in the place of the Sepulchres of our Fathers.*

Thus proteſting our innocencie, complayning of violence and wrong, and crying for juſtice on the behalf & in the name of that righteous Iudge the God of equitie & juſtice, we continue our prayers unto him for her Majeſtie and your Honours whoſe hearts we beſeech him to incline towards this our moſt equal & juſt ſuite Through CHRIST IESVS our Lord.

Deſiderius. I pray you tell me, Was this Petition of Mr Barrowes owne writing?

Miles. The draught of it was, and ſome copies alſo. One of which I haue ſeen in the hands of a Gent. very fairely written, and out of it was this ſame exactly taken. But read the other, and then tel me your judgement of them both.

To

To our Soveraigne Lord the Kings most excellent Majestie, togither with the Honourable Nobility, Knights, and Burgesses now assembled at the High Court of Parliament.

MAy it please your Majestie, Honours, & worships, gratiously to respect the humble suite of Gods poore afflicted servants, and well affected loyal subjects to your Highnes & Honours. Wee are many of us constrained to live in exile out of our native Countrey, others deteyned in prisons, all of us in some affliction, which the Prelates and Clergie of this Land have inflicted upon us for our faith in God, & obedience to the Gospel of our Lo: Iesus Christ. Wee have never to this day been convinced of heresie, errour or crime for which we should susteyne the great calamities we haue indured. The groundes of Christian religion professed and mainteyned in this Land and other Churches round about, we also with one hart and spirit assent unto and professe. Enemies we are to all Poperie, Anabaptistrie, or other heresie, schisme, rebellion, treason or faction; and whatsoever else is contrary to the wholsome doctrine of the Gospell or the prosperity and good estate of this Realme. Our onely desire is so to serve God as that we may please him with reverence & feare: absteyning and keeping our soules and bodies, frō all remnants of the Romane Religion, Idolatrie, superstition and vaine will worship of what sort soever. Wee witnes against the unlawful pompous Hierarchy, & priesthood of this nation, as utterly disagreeing from the Testament of Christ and Ministerie there appointed, in their Offices, callings, administrations and Lordlike livings & maintenance. Against the confuse, prophane and irreligious multitude of all sorts of vicious livers baptised into and reteyned in the body of this Church of England

without voluntary profession of, and holy walking in the faith of the Gospell: against their manner of worship & service, by reading prayers out of a book; in stead of true spiritual invocation on the name of the Lord: and briefly, against all other popish abuses & reliques of the man of Syn whatsoever. And because this our testimony maketh against the irregular authoritie of the Prelates, reproveth their evil actions, and disproveth their Pompe, statelynes, rich revenues, stipends, &c. therefore haue they in all hostile manner set themselves against us, persecuting us unto bands, exile and death it self; reproching us as Schismatiques, Donatists, Brownists, seditious persons &c. though they could never convince us of these, or any the like crimes: and though we haue not ceased, neyther by Gods grace will cease, to wish and procure good to their soules & bodies in the Lord. Now therefore our humble request is unto your Majestie, Honours, and worships, that notwithstanding these differences we may be suffered to returne into our native countrey here to live in peace practising the faith of Christ which we profess, and haue long since set forth to the view of the world in our publick Confession wherein none hitherto haue shewed us any errour: and seeing that peoples of other nations are by your Majestie, and Honours, suffered in this Realme, though differing from the ecclesiasticall state of the same; we hope that your Highnes naturall & loyall subjects, may finde like favour at your hands. For although we cannot but hold and witnes the trueth of God against the corruptions remayning: yet hold we it in no wise lawfull for our selves or any subjects to attempt the reforming or abolishing of these, or any the like abuses, for God hath committed the sword into your Majesties hand alone, who in his time will perswade (we trust) your royall hart to fulfill his will and execute his judgements upon the remainders of the spiritual Babylon, which will turne to as great honour to God, ho-

neur to your Majestie, and good of this Realme as the a-
bolishing of Abbats, Muncks, Fryers, Masse, Images &c.
hath turned heretofore. So the Lord of Lords and King
of the Rulers of the earth vvill stablish your Crovvne &
Kingdome unto length of dayes: And hovvsoever this
our suite shalbe regarded, we vvill not cease in all places
of our pilgrimage to pray for and procure the good of
your Majestie, your Honours, vvorships, and all our coun-
trey, vvhom God Almightie blesse vvith long life & hap-
py dayes on earth and crovvne vvith everlasting glorie
in the highest heavens. Amen.

Desiderius. Now haue I read this Petition also,
and I thank you for them bothe; for me thinks
they are able to give content, satisfaction, and wor-
thynes, to speak, even in the presence of a Prince.
A wonder it is if they moved not Magistrates to pi-
tie and compassion, save onely that our Lordly Mi-
nisters are subtile incensers & great resisters. God
give them repentance unto life, if through their
malicious sinning they be not appointed unto
death. But I much lament that our deare Coun-
trie should be so stained with suffering them to ex-
ercise such cruelties towardes tho e that witnes the
truth in any part thereof. It is therefore a much
better thing for any to partake of their afflictions,
then with their persecutors in their oppressing of
them. For of the people of God afflicted the Apo-
stle sayth; *It is a righteous thing with God, to recompense
tribulation to them that trouble you, And to you which are
troubled rest with us, when the Lord Jesus shall shew him-
self from heaven, with his mighty Angels, in flaming fyre,*
rendring

Miles. It is well obserued Desiderius. For that day of the Lords coming shalbe unto his people & weldoers, a day of gladnes and much joy; but unto the wicked and evill doers it will cause great terrour and feare. To them it will be as the Prophet Ioel saith, *A day of darknes and of blacknes, a day of clowdes and obscuritie. Ioel 2. 2.* Then shall they crye *hilles and mountaines cover us from the presence of him that sitteth on the throne.* (Then shall a good conscience be more worth then a world. And whosoever would haue it at that day must labour to haue and to hold, to nourish & entertein it, all the daies of his life; lest when he seeks for it he finde it not. And they that once haue it, let thē take heed they make not shipwraek therof.) But for the comfort of all such as are persecuted for conscience sake, and to the terrifying of their persecutors, the Apostle useth this worthy speech, *And in nothing feare your aduersaries which is to them a token of perdition, but to you of saluation, and that of God.* Phil. 1. 28.

Desiderius. You began to speak of the unlawfulnes of appropriating such livings to the maintenance of the true Ministerie & worship, which the idolaters consecrated unto false ministeries & false worship: I desire you cleare that point further if you can. For one would think there can be no use made of them tending more to the honour of God, then the imploying of them to his service and worship.

Miles. The same colour might haue be set up-

on

on the offring up of divers ſtrange beaſtes in ſacrifice to the Lord, which yet might not be done by any man, at any time, for any cauſe. And this which you obiect, carries no fairer a ſhow with it, then did Saul his ſparing the fat cattel of *Amelek* under the ſame pretence of offering them in ſacrifice to the Lord: but not being according to the minde of God manifeſted by his word, but contrary to the ſame; it was imputed unto him for rebellion and tranſgreſſion, which are matched by the Prophet with witchcraft, wickednes, and idolatrie, *1 Sam. 15.* For the Lord hath no ſuch pleaſure in ſacrifice, as when his voice is obeyed. (*ibidem.*) And thus may you ſee that Sauls good intent had as faire a colour as can be ſet upon the imployments of popiſh livings to true Church uſes; yet was this a ſpecial cauſe of his ruyne, and cutting off from his kingdome. God requires not that to be done, which is right in the eyes of man, but all that hee commandeth, and is according to his will revealed, that is to be obſerved with all ſtrictnes, care, love, readynes and good conſcience. Wee muſt not be wiſer, nor holyer then God, neyther doe more in his worſhip and ſervice then he commandeth. And ſeing he hath no where cōmanded nor given ſuch livings for his Church and Miniſterie, how may any man appoint or appropriate them thereunto? If God had commanded all ſuch livings to have been deſtroyed utterly, and made voide from all uſe of man, (as he commanded *Adam* and *Eve* not to eat

at

all of the tree of knowledge of good and evill,) should he not therein be obeyed? How much more readily then should men submit unto him therin, seing he alloweth them for charitable uses in the cō mon wealth, & hath appointed another manner of maintenance for the ministerie of his Church, as hath been shewed before.

And as it is plaine that men haue no commandement from God to bring in such livings for church uses; so neyther may they doe it voluntarilie, without commmandement. For all voluntarie religion and will worship is vaine, and all worship to God, by the inventions, traditions and precepts of men, is also vaine. *Esa.29.13. Mat.15.8.9. Coll.2.21.22.23.* and against the 2d. Commandement. *Exo.20.4.5.6.*

Moreover by the law of God in *Deut.23.* it is unlawfull for any man to bring the *hyre of a whore*, into the house of the Lord our God, for any vowe, (Which vowes vvere voluntarie.) And the reason why such might not be so brought, is there expressed to be, because it is an *abomination to the Lord* our *God*. Then whosoever bringeth into his house, for maintenance of his Ministerie, Worship or the like; the livings cōsecrated to the idolatrous worship & ministerie of that Popish heape of Antichristians the false Church, such (I say) doe bring in the hyre of a whore, which by this lawe is unlawful for men, and abomination unto the Lord. For no man can justly deny that spiritual whoredome is as great a sin as carnal, neyther can any truely affirm,

that

[illegible] ever there was a more abominable [illegible]
for spirituall whoredomes and adulteries then
the church of *Rome*, which hath made all nation
drunk with the cup of her fornications, and hat
received much hire of many lovers, that haue (fo
their dalliance and pleasures with her) greatly in
riched her. Whereupon it will inevitably folow, &
men may safely conclude that the hire of this spiri
tual whore is as lothsome, intolerable & unlawfull
for any service in and about the Church and wor
ship of God, or support of his Ministerie, as the hir
of any carnall whore in the world ever was. For a
the lawes of God are spirituall, and haue in them
besides the outward letter, a spiritual sense and un
derstanding; so must we by the same law forealle
ged hold both these as an abhomination to the
Lord our God. Let every one therefore that hath
his true feare, beware that they neither bring in nor
assent unto the bringing in, for maintenance of the
true Ministerie and worship, the hire of that Popish
Church which is so excedingly adulterate from the
right way, worship, order and faith of God, & so
old (yea so incorrigible) in her evils, as the consci
ence of good Protestants doe wel knowe, and need
no further conviction that shee is not, neither possi
bly can be, the true Spouse and Church of Christ in
such estate; but a most abominable harlote, wed
ded to her Lord God the Pope, as he is called by
themselves in their owne writings. Though indeed
he be the very Antichrist, and suiteable head of that
idola-

blatrous church, which in all lawe is reputed to
be above King and Kæsar, nay more then so, even
above all that is called God or that is worshipped.
2 Thes. 2. 4. And how then should the hyre & wages,
that is, the livings and revenues, befallen unto this
filthy woma the false Church, for her fornications,
be now converted and given unto the true Spouse
and Church of Christ, or unto the Ministerie there-
of. Is there any honest man (think you) that will
indure to see his wife decked with the knowne le-
wels & gifts that some notorious open harlote had
received of her lewde lovers? And may we think
that Christ Iesus will indure his Spouse the true
Church, to be decked, supported and lasciviously set
up with the hire of the whore of *Rome*, that false &
counterfeyt Church, as though he had no other
meanes to mainteyne her, then that which is evi-
dently the wage of wickednes and engine of evill?

Desiderius. But how can the Popish church livings
be accounted engins of evill?

Miles. Thus. First they did apperteyne to the
Common wealth, and were in all deceiveablenes of
unrighteoulnes craftily purloigned drawn and co-
verted to Antichrists church and clergie. From the
time wherof they challenge the onely right & pre-
rogative concerning them: though in deed they
were then perverted from a right and lawfull use,
to an unlawful, wrong and wicked use. For men
ought to honour the Lord with their riches,
&c. (*Prov. 3. 9.*) and not thereby to advance
Antichrist and his religion. God is honour-

sd by riches, onely when they are imployed accor
ding to his Lawe & appointment. But these bein
imployed for sinful services contrary to the Lawe
men are readie enough for desire of injoying such
setled livings to enter into and continue in an ido
latrous, treacherous, & Antichristian estate. There
fore such livings are engins of evil.

Secondly, they being once made ecclesiasticall
caused great covetousnes to come upō our Protestā
Bishops and Priests, that of a desire to have vvha
the Popelings left, they played catch that catch
may, as if they thought themselves (as I know the
are) the next heires and neerest of kin vnto the for
mer Clergie, the burners of Gods holy Bible, and
murderers of our forefathers the Martyrs. And are
not these engins of evill?

3. And vvhiles they are continued in this eccle
siasticall use, they are great allurements to the Iesu
ites and Seminarie Priests, (the Popes marked Mi
nisters, the merchants and sales-men of his Baby
lonish vvares,) to plot, contrive and practise, thei
treasonable courses against Kings and Princes, no
caring for the overthrovve of States and Countries,
so as they may again make vvay for the sale of thei
sayd vvares, and repossesse the former consecrated
livings to themselves againe, vvhich are novv in the
hands & use of the Protestant Clergie, vvhom ther
fore the Papists doe divulge as thieves. And are they
not engines of evil?

4. And againe, the continuance of them in the
use

use aforesayd, doe strongly nourish their hopes to see a day for their owne seating in them againe. Whereas if that ecclesiasticall use were changed, and the thinges established to a good civill use, their hopes would utterly vanish away, & Princes should be setled in much more safetie then they are or can be whiles these baites remaine. And are not these then, rightly termed engines of evill?

Fiftly, they being not restored to the common wealth, from whence they were taken; but serving for the pompe of proud Prelates and Priestes, usurpers keeps owners from their right; and through want of supply in such outward helpes, some doe sterve, others doe steale, through which many are hanged, God is dishonoured, the gospel disgraced, the face of good people ashamed, and true christian hearts are wounded. And are not these the very engins of evill?

Desiderius. Enough Miles the pointe is plaine. And I see by these that you might make a whole volume of that argument onely.

Miles Micklebound. But what think you then, were it not better that our Clergie would cary themselves concerning these livings, as honest Abraham the father of the faithfull did about the spoiles of Sodome which he recovered from the five Kings, who had immediatly before taken them for a spoile from Sodom. Of the which, Abraham would not take for himself so much as a threed or a shooe latchet, lest the King of Sodome should say, I have

made Abraham rich?

Desiderius. I doe think so. But what should you speak of that? For now I perceiue there is no comparison in the persons. For you haue manifested these to be covetously disposed, and it is certaine that Abraham was not so.

M. Micklebound. Yea and further then that, Abraham might lawfully haue kept the spoile of Sodome, that is, the civill substance, taken frō thence, seing he recovered it by his sword in a lawfull warre with comfort of soule; though with hazard of life: But it is (and shall yet be further) proved that the Ministers of Christ may not take the spoile of spiritual Sodom the false church to mainteyne them in their Offices. For that were to fight against God, which warre is unlawful, and to the soule woefully dangerous; whatsoever bodily profit might be had by it for the present. Yet had these Priests and Prelates of our land rather occasion the Romish Sodomites to say they haue made the English Ministerie rich, then they would forgoe the worth of a threed or shoe latchet of that which they haue gotten. Abrahās good example avayleth nothing with them. They love these livings farr otherwise then he loved those spoiles: And would rather haue much more, then any lesse, thinking all too little for them and theirs. But now I will here shew you the first part of M. H. B. his Platforme, which being once printed may be a meanes of furthering the true spirituall promotion of the prelates through the diminish-

ing

ing of their ſuperabundant worldly wealth, & the annihilating of their power, pompe, unlawful authoritie, and large juriſdiction which they have, but ought to forſake, & ſo muſt will they nil they, when the time is come which the HIGHEST hath ſet.

Deſiderius. And I doe moſt hartily deſire ſuch a proſperous exchange for them. Yea let all that love them pray for it with earneſt deſire to haue it done.

Miles. I rejoyce for all your good deſires which ſo well ſorteth with your name, and ſetteth forth your reformed nature.

Deſiderius. Doe thoſe three letters M. H. B. ſtand for Mr Hugh Broughton?

Miles. That was in deed a very learned man, and a great adverſarie to the Biſhops for ſome of their ſinful proceedings: but hee was not the man who penned this Platforme: That was the work of an other H. B. vvho vvas the authour of one of the Petitions; Mr Henry Barrovve by name, a man of a vvorthy courage, great zeale, and of a prompt and ready vvit, even as his adverſaries haue confeſſed, & his vvritings doe ſufficiently confirme the ſame. For vvhoſe death the ſaid Mr Broughton held himſelf ſore diſpleaſed vvith the prelates; and accounted him to ſuffer as a Martyr under their hands.

Deſiderius. What doth that Platforme cheifly concerne?

Miles. As I remember (if I haue not forgotten ſince I read it, but ſure I am it is worth the printing) it ſheweth principally two things. The firſt

that all false and antichristian Ministeries (yet remayned in the land) ought by the Princes authoritie to be rooted out. The second, That (by like authoritie) their antichristian & idolatrous livings ought to be cõverted to (charitable) civil uses: & are not to be given or appropriated to Gods true Ministerie for the maintenance therof: neither ought it to receive the same. For it stands not with the honour of God, that Beth-el, Gods house, should be garnished and supported with the things belonging to or taken from Beth-aven the house of idols. As if the Almightie wanted other meanes for support of his owne house, and must needes be beholden to the house of idols to help him and his. This sin is in nature somwhat differing from the sin of the Babylonians in stealing away the vessels out of the Lords house to busie in the belching banquets of Belshazzar; but it differeth not in substance frõ it.

Desiderius. You call the writing, *the first part* &c. which implieth a second likewise. But is there so?

Miles. I never saw it; but I hope ere my return, I shal see Amsterdam and Leyden, where I shal make diligent inquiry among the people there. But doutful it is, that after the Bishops heard of the first part & of an intendement of a second, that they hastned the authours death, to stop the current that began to run so strongly against them. Wherfore I exhort you to use this well, read it advisedly, and the Lord direct thy spirit to the right understanding & good use making of all things. And so fare ye well: till to morow and the day after.

THE PLATFORME

PENNED BY THAT WORTHY SERVANT OF IESVS CHRIST, and blessed witnes of his most holy *Ordinances, to the losse of life;*

Mr. HENRY BARROWES.

1. THat the offices of Archbishops, Lord Bishops, Archdeacons &c. with all their Courts and under officers ought by the commandement of God to be suppressed by the Princes authoritie: and the persons usurping the same, hereafter to be compelled to walke in some lawfull calling eyther in the Church or commune wealth, as God shall make them fit and call them thereunto.

2. That this whole ministery and offices of Deane, Sub-deane, Prebends &c. Parson, Vicar, Curates, Stypendarie Lectorers, as the raile of the Dragon ought by the Prince to be suppressed and abolished: And the persons usurping the same to be compelled frō henceforth to walk orderly in some lawfull calling or office, in Church or cōmon wealth,

as God maketh them fit & calleth them la
fully thereunto, using the gifts that God ha
given them aright to the glorie of the giver
the good of the Church.

3. That the Landes and lordly revenues
these Archbishops, Lord Bishops, Deane
&c. togither with the gleabes, temporalitie
&c. ought to be resumed by the Prince, a
wholly converted to civil uses.

4. That the Prince may give unto her su
jects the owners of them, their severall tith
aswel open as privie, or reserve so much b
way of tribute therof as shall seeme good u
to her Majestie.

5. That the true Ministerie ought not
be mainteyned by such gleabes, tithes, set s
pends, or by the rated wages of the profan
but by the free contribution and dutifull b
nevolence of the faithful, especially of th
Congregation unto which they administer

6. That the Prince ought to proclaime
publish the gospel of Christ, with the tr
preaching and sincere practise thereof in
things that God shal give knowledge of: An
to forbid & exterminate all other religion
worship & ministeries within her dominion

Sein

SEeing that holy and mighty God of heaven and earth will onely be worshiped & served in his Church according to his own prescript will in his word, and not by any devises of men how holy or expedient soever they may seem to themselves, and by that Ministerie onely which his sonne the Lord of the house hath instituted in his last will and testament, and not by any other or strange Ministerie: Seeing so great blessings & promises both of this life and of the life to come are made to those people & churches that thus worship and serve the Lord according to his owne holy will, as we most plentifully & comfortably read in the scriptures, and on the contrary such dreadfull plagues & fearfull judgments denounced against & executed upon those Nations and people that make a new otherwise to worship & serve God according to their owne devises or policies: Seing God alwayes

Exod. 20. 2. 3. 4. 5. Mat. 15. 9. Nu. 3. 10. Rom. 12. 7. 8.

Deut. 28. 29. 30. 31. 32. ch.

Zech. 11. Ezek. 14. Ier. 23. 21. 22.

speaketh by his owne Ministerie
his owne people, and never by a
false Sinistery. but alwayes sende
the one in his especial mercie
prepare and make fit unto his he
veny kingdome, the other in h
wrath and displeasure to seduce
Prov. 2.10 prepare al degrees unto judgemen
11.12. &c. it behooveth every soule in what
Pro.16.17. state soever to look diligently un
& 14.12. & to be well assured of their way
16. Mat. wherein they walk and are led: E
7. petially & above all, it is the offi
and dutie of Princes and Rulers
Deut.17. whom the word and sword of Go
18.19. 1. is therefore committed, most ca
King.2.3.2 fully to advance & establish in the
Chron.15. dominions the true worship & M
& 17.&29 nisterie of God and to suppresse
& 30.& roote out all contrary, as they te
34. chap. der their owne salvation at that da
Amos 5. of all accompts and the salvation
4.5. Dan. all that people under their charge
3.10.Reve. Private members howsoever the
14.4.9.10. ought to refraine and to keep the
11.12.Luk soules and bodies undefiled from
12.4.5.

fal

lse worship which is impoſed, ſuf-
fering rather in all patient and chri-
ſtian manner, whatſoever may be in-
flicted upon them for the ſame, (as
they that feare more to offend God 1. Cor. 7. 20
then men,) yet ought they not to Tit. 3. 1.
ſtretch forth their hand by force to 1. Pet. 2. 13
the reformatiõ of any publick enor- 16.
mities, which are by the Magiſtrates
authoritie ſet up: For that were to
tranſgreſſe the limits of their owne
place and calling, to uſurpe and in-
trude into the Princes royall throne
and dignitie. Which heynous pre-
ſumption eſcapeth not due venge-
ance either in this life or in the world
to come. But now howſoever no Ezek. 4. 4.
private ſubject ought to intermedle & 22. 30.
with the executiõ of any thing, that 31. Amos
belongeth to the Princes and Ma- 3. 7. 8. Mic
giſtrates office, without the Princes 3. 8. 2 Cor.
ſpeciall commandement and depu- 10. 4. 5. 6.
tation therunto: yet is it the boun-
den dutie of every true hearted ſub-
ject and faithfull ſervant of God, to
witnes and crie out againſt all things

that ar exalted against the knowled
of God, to pray for and by all hum
ble, peaceable and godly meanes, t
advertiſe, exhort, and excite, the
Prince and Magiſtrates to remove
and depoſe all falſe worſhip & falſ
miniſters in the land. For this cauſ
haue we the Lord Ieſus Chriſts mo
unworthy ſervants and witneſſes h
therto endured in all meeke and pa
cient manner, the great outrage an
tyranny which this antichriſtian R
miſh prelacie and clergy haue lon
exerciſed over our poore bodies, r
ther then to ſtoope downe eyther t
that patched traditionall worſhi
which they deviſe and impoſe, c
unto that unlawfull power whic
they uſurp & exerciſe over all men
conſciences : yea at this preſent (
ſpecially upon your honours ſo gr
cious acceptation) we are bould (y
in all reverence and humilitie) t
declare our loyall heartes and inti
affections as in the ſight of Chri
unto our moſt gratious ſoveraig

Quee

Queene Elizabeth, and unto this whole State, by discovering these deceivers, and manifesting these heinous abuses and intollerable enormities which remaine in the Land by their meanes to the high displeasure of God, though it be with the present perill and danger of our lives, which those Antichristian Bishops armed with such power and hostilitie will soone upon the knowledge that we haue revealed these matters dispatch one way or another: But we make no reckning nor speach of these things, neyther are our lives deare unto our selves so wee may finish up our testimony and course with joy, and by giving warning (if Gods will be) to prevent the heavie wrath and judgements of God that hangs over this whole land, for the hainous prophanation of Gods name, contempt of his word, and generall impietie even of all degrees: All which enormities here to discuss in particular as they flow from them

into all eſtates of the land would require a larger diſcourſe then this preſent time or purpoſe will permit: Onely in this place it may ſuffice that we engage our mortall lives & undertake upon the loſſe of the ſame to make manifeſt proof unto all men by the undoubted word of God in any free and chriſtian conference either publike or private; or to make evident demonſtratiõ in writing by the ſcriptures (if wee may be permitted) That this whole miniſtery & publike miniſtration, which is by them exerciſed in the Church of England is falſe & antichriſtiã, ſuch as cannot be joyned to the goſpell of Chriſt; nor uſed in the Church of Chriſt which being proved ſuch, then is it the Princes duetie as ſhe tendereth the ſalvation of her owne ſoule, and the ſafety of all this people which the Lord hath committed unto her charge to aboliſh and depoſe the ſame.

Neyther is there cauſe why her Majeſtie

Majeſty ſhould make more ſcruple or delay herein, then her moſt royal Aunceſtor offamous memorie King Henry the eight did in much leſſe light and aſſurance, when he expelled the Pope and ſuppreſſed the Abbies &c. Eſpecially when it ſhall be proved that the whole miniſterie which now remayneth even from the Primate Archbiſhop to the loweſt Sommoner, togither with their Courtes, Canons Offices, Officers, &c. are of the ſame birth, belonged to the ſame apoſtaticall throne, have as litle mention, place or uſe in the teſtament and Church of Chriſt as they, and therfore ought in like maner togither with their foreſayd father and brethren be caſt out, & not to be ſuffered in the Church or cōmon wealth: Neyther can this matter and motion now ſeeme ſtrange, ſeeing all forreign Churches in all other places haue caſt out and changed this miniſterie, howſoever eyther of ignorance or fleſhly policie

they might for a tyme give handes thereunto, yet except they can shew that Christ hath instituted divers & sundry kindes of ministeries and governments unto his Church, one in one age and place, another in an other, or that the Ministerie of the new testament is not certaine, permanent and unchangeable, the same in all Churches, then doubtlesse these so divers ministeries, in name, office, entrance, administration, as theirs and this are, cannot both of them be of God. Againe, even at home the forward preachers of these present times (not to speak of such motions unto the Kings of this land at sundry other times) haue a long time sought and sued unto her Majestie and to the Parliaments for a Reformation, viz. That these Archbishops, Bishops, Archdeacons, Deanes, &c. with all their Courts, colleages, government and administration might be removed and taken away, their ample and great li-

Ephes. 4. 4. 5. 6. 10. 11. 12. 13. Heb 3. 6. & 12. 27. 28. & 13. 8.

vings

vings converted to the maintenance of sundry poore preachers, and that the Church might be restored to that auncient order and governemẽt which Christ hath instituted (by them called discipline): which matter they neither could nor durst have moved or attempted if the office, ministerie, goverment of these Lord Bishops &c. had not beene wholly antichristian, and directly contrary to the testament of Christ: For if the office, ministery, and governement of these Lord Bishops and their accomplices had been of God, they ought still of necessitie with all reverence to haue been reserved, the corruptions and abuses that had grown therin to be corrected and purged. But if their offices, ministery & governement were the institution and ordinance of Christ, what a dangerous & execrable motion had it been to perswade the Prince and Parliament to reject and cast out the true Offices, Ministery and Government

2 Chrō. 29. & 35. ch.

of Christ out of the Church: They
Iob.13.20. that should thus reject Christs Mini-
Luke 10.16 sterie, ordinances, or any part ther-
of, reject Christ himselfe, doe vio-
lence to his members, spoile and
ruinate the Church, and cannot be
of God: But these men sought not
the reformation or correction of the
persons, or abuses of these Lordly
Bishops, their Courts, &c. but the
utter remooving and abolishing of
their offices, ministery and govern-
ment for ever out of the land: wher-
by it is manifest these men (howso-
ever they haue since changed their
copie,) tooke them to be Antichri-
stian and such as ought not to be u-
sed or suffered in the Church of
Christ.

And now that these Bishops and
their traine, their offices, ministery,
government are thus found, even by
the preachers themselves not to be
of God, (as to any that will further
examine thē by the rules of Christs
testament cannot be hid or doubt-
ful)

all) we see not how even these *Reformists* themselves this choice reserved remnāt, or this rable of Parsons, Vicars, Vagrant hireling preachers, without certaine place, office, or charge (which are but the very taile of the dragon) should be exempt from the same judgment, seing they all are derived and proceeded from the same apostaticall throne that the Bishops, yea even from the throne of the Bishops. So that if the Bishops be not the true ministery of Christ, but false and antichristian, then can they not make and ordeyn true Ministers, or in that office and estate haue any thing to doe in the Church of Christ. But all these most forward Preachers themselves with all the rest of these Parsons, Vicars, Curates, were all ordeyned & made ministers by these Bishops, and execute their Ministerie under them, according to their decrees, receiving their licence, swearing their canonicall obedience, &c. Therefore if

Iob. 18. 2.

2 Cor. 6. 15
Psa. 94. 20.

the one be antichriſtian and to be caſt out, ſo muſt the other of neceſſity: Eſpecially ſeeing the names, offices, entrance, adminiſtration, and maintenance of theſe, are as falſe & contrary to the rules of Chriſts teſtament, as thoſe of the Biſhops, & haue no more place or mention in the teſtament and Church of Chriſt then their Lords and Biſhops and their aſſiſtants haue: Neyther can we ſee with what conſcience they could both denounce the Biſhops antichriſtian and to be aboliſhed, and yet both receive their miniſtery from them and execute it under them, & that even when and ſince they labored this *Reformation:* whoſe corrupt covetous minde yet further appeareth in that they ſought the fatte livings and Lordly revenewes of theſe Biſhops, Deanes &c. which they erewhile blamed in thoſe poſſeſſors, and ſo but laboured to doe as much for their Lords the Biſhops, as the Biſhops did to their Lord the Pope: which

Mat. 6. 24

which is but to cast out their name
and persons, yet to reserve all their 1 Thes. 2. 8
wings and privileges, even all the fat 4. 5.
and gainfull ware of *Amalek* unto 1 Sam. 15.
themselves. Thus howsoever they 21.
be divided amongst themselves (which Luke 11. 17
is no strength to their kingdome)
yet is it evident they came all of a Rev. 9.
broode, even of that swarme of Locusts that came out of the smoke of the bottomlesse pit, when that key thereof was given to that fallen starr *Antichrist*: which Locusts devoured all the fruites of the earth, & had the power of Scorpions to sting and invenome the consciences of their hearers: But now being discovered they shall togither wich the Beast (before whose throne they wrought their miracles with the east winde of Gods judgements) be blowne into the lake that is prepared for Rev. 19. 20
the Beast and for the false Prophet, and not in this estate be allowed any place in the Church of Christ for ever.

And

And now that this whole minis-
tery, both Lord Bishops and their
assistants, Collegiate Deanes & their
associates, Tithing Parsons and their
Curates, togither with all these mer-
cenarie vagrant preachers are found
to be strange and antichristian, such
as are not to be used, suffred or main-
teyned in the Church of Christ, it
remaineth that wee entreat of their
fat portion & large livings, to whom
of right they now belong, whether
to the Church or Common wealth,
to the Ministery or to the Prince.
Psal. 16. 4. To this or any false ministery they
2 Chron. 13 9. 10. cannot belong, because a false mini-
stery is not to be suffered much less
to be endowed or mainteined in any
Christian cōmon wealth: Neyther
can the true Church or Ministery
prescribe or challenge any present
right or interest in these lands or en-
dowments of this false Ministery.
Christ hath provided and instituted
1 Cor. 9. 7. &c. for his Ministerie an other kinde of
maintenance then such royalties,
Lordships, gleabe lands, tithes, or

ſtipends : The true miniſtery is
o live and to be mainteyned of the
lock to which they attend and ad-
miniſter, and that not by tenthes or
hirds, by ſtints or rates, by bargain,
aw, or impoſition, but by the lo-
ing, free, yet dutifull contributi-
on of the flock, as the abilitie of the
one extendeth, and the needs of the
other require, each one moſt wil-
ingly not by conſtraint imparting
even of all their goods unto them to
releeve their wants, not to nouriſh
them in ſuperfluitie, idlenes, &c.
Theſe worldly promotions, tithes,
et ſtipends &c. belong rather to idle
bellies & hirelings, then to the true
Miniſterie of Chriſt, wherof they
re and alwayes have been rather
he corruption then the mainte-
nance. Theſe would but hinder &
extinguiſh the continuall love, care,
benevolence and duetie of the flock
unto their miniſtery; as alſo the la-
bour, diligence, and watchfulnes &
faithfulnes of the Miniſterie to their
flock,

Gal. 6. 6.
2 Cor. 9.
1. Cor. 16. 1. 2.
Phil. 3. 18. 19.
1. Pet. 5. 2. 3.

Rom. 12.7. 1. Cor. 12 29. Ephes. 4.11.

flock as we haue lamentable expe
ence in the preſent eſtate of this m
niſtery and people generally. Aga
the number, eſtate, and needs
the miniſtery are ſo uncertain, the
ſometimes being more, ſometim
fewer to be mainteyned, accordi
to the greatnes and variable eſta
of each congregation (and not
each pariſh one onely, as here) t
miniſtery alſo ſome of them havi
families greater or leſſe, and fund
neceſſary occaſions ſo uncertainly
they cannot be provided for, rate
and limited by any better or oth
lawes and orders then thoſe Chr
hath ſet downe in his teſtament. T
conclude, this alotting of Lande
Tithes &c. to the miniſterie in ev
ry pariſh both is prepoſterous, ſein
as yet there is not in every ſuch p
riſh, no not in any one pariſh, a pe
ple rightly gathered unto, and joy
ed in the faith orderly togither,
for a miniſtery, much leſſe any tr
Miniſtery, rightly choſen and eſt
bliſhe

ſhed amongſt them: and alſo it preſuppoſeth yea maketh a neceſſity that there muſt be and alwayes ſhal be unto the worldes end (ſo long as there be any inhabitants) a true Church and Miniſtery in every paiſh, and ſo confirmeth that popiſh errour of local and perſonal ſucceſſion, beſides ſundry other inconveniences that would inſue therof. This litle that hath been ſayd may ſuffice to shew that the true Church and Miniſterie of Chriſt haue no claim, intereſt nor right unto, neyther uſe of theſe Lordships, gleabes, tithes, ſet ſtipends &c. which erewhile were poſſeſſed by theſe Prelates & prowling Prieſts, then muſt they of neceſſiey belong and returne unto the Prince and commune wealth from whence they firſt proceeded: Now whether unto the King as ſupreme Lord, or unto the Lordes patrons that owe the advouſons may ſome queſtion ariſe, which controverſie being a matter in lawe, shall much

better

better be pleaded and decided b
her Majeſties Sergeants and Iudg
then by us that are ignorant of the
matters. Onely this concernin
the office of theſe Patrones we ſay
that we finde no mention therof i
the teſtament of Chriſt (where a
the offices of his church are perfec
ly deſcribed, nor any uſe therof i
the Church of Chriſt, but rathe
finde it greatly prejudiciall and con
trary unto the libertie and holy or
der of the Church. For Chriſt hath
Act.6.2.5. & 14.23. Titus 1.5. 1 Tim.3.10 appointed that every particula
Church all the members thereof ga
thered togither as well learned as o
ther, with one accord ſhould mak
choice of their Miniſterie after due
proofe according to the rules pre-
ſcribed. Which choice can not be
made or order kept when one man
(were he never ſo wiſe) taketh away
the power and dutie of the whole
Church to make the choice, how
much leſſe when the Patron that
oweth the advouſon, is many tymes

a ſtranger both to the Prieſt & peo-
ple, ignorant, and unable to diſcern
or judge of the gifts, fitnes, life of
the perſon choſen and preſented,
the Patrō many times being a child,
a woman, yea peradventure a profane
or wicked perſō, a Papiſt, an Atheiſt,
an Heretick &c. which choice the
miſerable people rue that are ſubject
to theſe woefull orders, and muſt en-
dure whatſoever theſe lords their Pa-
tron & Ordinary do, be the Prieſt ne-
ver ſo bad. Neyther can all the lear-
ning & wiſdome theſe Bps. haue or
want their orders, laying on their
handes, or breathing their vnholi-
ghoſte vpon them, make either this
truſt and callinge of theſe Patrones
good, or the Parſons thus called true
Miniſters of Chriſt. All that God
hath appointed to the Miniſtry he
calleth lawfullie to the miniſterie,
neither can any that want this lawful
callinge be lawful Miniſters: Now
then the office of theſe Patrones be-
inge found thus cōtrarie to the word

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dure whatſoever theſe lords their Pa-
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callinge be lawful Miniſters: Now
then the office of theſe Patrones be-
inge found thus cōtrarie to the word

of God, thus prejudicial and pernici-
Num. 16. 5 ous to the Churche, ought also by
40. Num. the Prince to be abolished: which
17. 8. Heb. office being taken away wee see not
5. 4. how any man can challenge the re-
venues belonging therevnto as to
their private vse. When in the best
consideration these Patrones were
but as Deputies or Feffees of trust
to see the Towne furnished of a con-
venient Priest in due time, & might
not at any time deteine any parte of
the revenues to their own privat vse.
Suche as chalenge by impropriati-
on claime by a new title & advance
the Princes right from whom they
received the same. Which sheweth
that the Prince hath power to chāge
the vse and bestow the Lands as plea-
seth her onely to civile vse. But as to
Num. 18. these tithes which these ravenous
21. &c. Priests extort from all her Maje-
1 Sam. 2. sties subjects thrusting in their sickle
14. 15. 16. into everie field, their fleshhooke in-
Mat. 23. to every poore bodies kettle, with-
14. 23. out regard of faithful or unfaithfull,

riche

riche or poore, devouring widowes houſes, and poore ſuccourleſſe children under colour of long prayers, tithing even to the Mint and Anyſe, though the Prince ought to take thē out of theſe greedie harpies hands, & may of her royall authority aſſume not onely them, but even what part of her ſubjects goods it ſhall pleaſe her, in way of tribute: yet if her Majeſtie of her bounteous diſpoſition ſhall vouchſafe to give back and reſtore theſe tithes to their peculiar owners, eſpecially to the poore, or to reſerve what portion therof ſhee pleaſe to her owne uſe, ſhe ſhal both inriche and highly content all her ſubjects, and binde them moſt firmly unto her: & far ſurpaſſe in bounty, not onely all her roiall Progenitours, but even rather all the Kings and Emperours that ever were in the world, and relieve more poore hungrie ſoules every day, then the King Aſſueroſh did at his long laſting ſūptuous feaſt, which ſhall no doubt

Rom. 13. 6.
Mat. 17. 25. 27.
Eſt. 1. 3. 4. 5.

be more acceptable & be held more
Esa.58.6. pure religion and undefiled before
& 1.17. God, thus to visite the widow and
Iam.1.27. fatherlesse in their tribulation, to
smite off this more heavie yoke then
ever was imposed by any King of
this Land, and let the oppressed goe
free; and to keepe her self unspotted
of the world; then to make sumptu-
ous feasts unto the rich, or to offer
store of burnt offrings unto God.

And as her Majestie shall hereby
release the bodies of her oppressed
subjects, from daily grievous exacti-
ons of these greedy Priests; so much
more shall she relieve many a forow-
full distressed soule: yea even the
whole Land that long haue beene
misled & held under these more then
Babylonish yoke & Egyptian bon-
dage of their Antichristian power,
ministery and traditions, by procla-
ming unto al her subjects the joyous
2 Chron.17 heavenly pure gospell of Christ, call-
7.8.9. ing all men by all meanes to the ho-
ly free and sincere practise therof in

all

all things as God ſhal give ſight, prohibiting, reſtreininge and aboliſhing all contrarie religions & practice, and by ſeeing the Law of God in both the Tables daily obſerved by all eſtates and degrees within her highnes Dominions. And loe how the Lord inviteth and inciteth her highnes herevnto preferring her & giving her the preeminence of this glorious work before all the Kings of the world as alſo how richly he rewardeth all that furder this high ſervice both by putting into their handes the riche ſpoile of this confuſed Babylon, & by bringing them to Sion the Citie of his ſolemne feaſts. O what a joy, what a Iubile, what a happie day were this to the whole Land, far ſurpaſſing that at *Machanajjm* to ſee our heavenly King Chriſt Ieſus thus with one accord received and welcomed into his kingdom, his Church? How ſhould Gods name & our Queenes praiſe be celebrate for this by every

Eſa.2.2.3.
Ioh.12.32.
2 Chro.19.
§ 6.7.
Deu.1.15.
16.17.

mouth even with a generall applauſion and Celeulme? The ſound whereof ſhould not onely fill this Land, but be heard into all others to the giving them example & ſtirring them up unto the like extirpation of all Idolatrie, and unto the true practiſe of the Goſpel: what Chriſtian, yea what ſtony heart would hinder God from this glorie, the Prince from this fame, the people from this comfort, themſelves and all others from this ſalvation?

How hainous then is the ſinne & impietie of the Divines & Prophets of theſe tymes, againſt God, their Prince, and the whole land, that by their uttermoſt power & endevours ſeeke to ſtoppe and turne back her Majeſtie, her moſt honourable Councellors and Nobles from this holy ſtreight courſe, by ſpeaking evill of the Goſpell & ordinances of Chriſt, and perverting the ſtreight wayes of God, by leading and houlding captive them and the whole Land under

Act. 13. 8.
2 Tim. 3. 8.

der their falſe worſhip and antichri-
ſtian miniſtery to the ſeducing and *Rev. 13. 6.*
deſtruction of all their ſoules, and *7. 15.*
by accuſing, reproching, ſlandering,
perſecuting, falſe impriſoning, and if
they could hanging and burning all
ſuch as either in all humble & Chri-
ſtian manner ſtand and plead for the *Iude 3. Gal*
ſincere and true practiſe of the Goſ- *5. 1.*
pel, or by the light thereof diſcover
and eſchew the popiſh corruptions
and abominations which they im-
poſe and mainteyne contrary to the
truth of the Goſpel. Theſe are the
onely meanes wherby theſe Prelates
defend themſelves or convince their
adverſaries, which if they were but
even a little while plucked out of
their hands by her Majeſtie, and the
honourable Governours, and called
to the ſpiritual ſword to defēd their
doings by the direct rule of Gods
word, then were they diſarmed, diſ-
covered, and confounded at once.
then ſhould it ſoon be ſeen how wel *1 Cor. 3. 13.*
theſe timber, ſtraw, and ſtubble buil- *Eph. 5. 13.*

dings of theirs would endure that
Jer.5.14. fiery trial of Gods word, then ſhould
Rev.11.5. all theſe controverſies ſoon be be at an end. Yet becauſe they bring certaine deluſions, calumniations and impediments, in humane wiſdome, worldly policie, and divilliſh deceit, which may deter, trouble, and keep back the weak and ſimple from this holy reformation and ſincere converſion to the goſpell of Chriſt, wee will in the meane time addreſſe our ſelves in all brevitie to remove ſome of their chiefeſt ſtumbling blocks
Eſa.62.10. out of the way, that an aggeſt and ſtreight cauſie may be ſhewed unto all men, leading into the Church of God, and holy practiſe of the goſpel of Chriſt.

They object and publiſh,

That to aboliſh this preſent Miniſteric, worſhip, traditions, government of their Church, would be an intollerable innovation and moſt dangerous alteration, to the ſubvertion of the State, both in regard that theſe Biſhops are

Peares

Peares of the ſame, and their power, Courts and ordinances, haue been a long time eſtabliſhed and confirmed by ſundry Parliaments and ſo all that ſpeak againſt them and their proceedings, are enemies unto, and ſpeake againſt the peaceable eſtate of this Land.

To theſe politick objections and carnal reaſons, we anſwer with the Apoſtle, That the wiſdome of the *Rom.8.6.7* fleſh is death, but the wiſedome of the ſpirite life and peace, for that the wiſdom of the fleſh is an enemie againſt God, for it is not ſubject to the Law of God, neyther indeed can be. They therefore that thus ſtũble at the word of God ſhalbe broken, and they upon whom it thus falleth ſhal be ground to poulder. *Mat.21.44.*

They that call all men unto the Law of God & to the Teſtamẽt of Chriſt, doe not innovate: but they that depart in any jote and ſwerve from the ſame, they innovate: The word of God is the *Archtype* and ground work of all States, degrees, actions, *Ier.6.16. Deut.4.6. Eſa.8.20. 2 Pet.1.19. 2 Tim.1.13.*

Rom.2.16. both eccleſiaſticall and civil, where-unto they muſt be framed, whereby they ſhall be judged, no other thing ſtãding before the face of that great Iudge then his owne revealed will in his word: whatſoever then is agreeable unto the word of God is agreeable unto the State, and whatſoever is contrary unto the wõrd of God, is contrary unto the State. If then the eſtate of theſe Prelates, Clergy men, miniſtery and their proceedings, can not be approved by, but ſhalbe foũd repugnant unto the Teſtament of Chriſt, then are they pernicious & contrary to the State, drawing into the heavie wrath of God unto utter ſubverſion and deſtruction: Then are they for the ſafety of the State, to be aboliſhed, and they whoſoever they be enemies to God, to their Prince & unto the whole State that perſwade the contrary upon any earthly reſpect or worldly policy, upon any pretext of expediencie, profite, peace &c. Alas there is no peace

to

to the wicked and disobedient. That Esa. 57.21.
Nation and that Kingdome that wil 2 Thes.1.8
not obey unto the Gospel of our L. Esa.60.12.
Iesus Christ shall perish, and those
Nations shalbe utterly destroyed as Num. 18.7
the Lord hath not vainely threatned. 2 Chron.27
in his word: And as to the persons 18.
of these Lordly Prelates and Pieres
to Nobles (or rather some of them
without Pieres & aboue all the No-
bles in the Land) wee abash not to
affirme them to be no members of
this state, eyther civile or ecclesiasti-
call, as in regard of their offices, fun-
ctions and dignities &c. Civile they
cannot be because they pretend to
be Archbishops, Bishops &c. These
are no civil honours nor offices, nei-
ther may be executed by any civile
persons: Truely ecclesiasticall they
are not, because we finde no menti- 1 Pet.5.4.
on in Christs testament of any such Phil.2.11.
Arch or Lord Bishops, save our Sa- Iohn 13.13
viour Christ himself only who is the
chiefe Bishop & Lord of the house.
He hath often and earnestly forbid-
den

den all other Biſhops, yea himſelfe
Luke 12. 13 14. whileſt he was here in the fleſh refu-
Joh. 8. 11. ſed ſuch civile dignities, titles, offi-
2 Tim. 2. 4. ces, and juriſdictions, which theſe
mat. 20. 25 men or rather monſters are not aſha-
med notwithſtãding Chriſts expreſs
Luke 22. inhibition to receive and carry, co-
25. 26. louring their pride under the Prin-
Ioh. 13. 15. ces commandement, as though ey-
Mark. 9. ther the Prince might give or they
35. 36. receive that which Chriſt forbiddeth
them: Or as though their holy fa-
ther the Pope might not ſo juſtifie
all his blaſphemous titles and faſtu-
ous pompe by Princes and Coun-
cels: Thus commingle and confoũd
they theſe diſtinct ordinances & cal-
lings of God the civil and eceleſiaſti-
call offices & functions in their own
perſons, and blaſphemouſly uſurpe
the very peculiar names, offices and
honours proper to CHRIST alone,
2 Theſ. 2. 4. wherby it is apparant by all theſe
Mat. 24. concurring notes, that they are the
15. Rev. 13. very Antichriſt that Beaſt that con-
found all the orders and ordinances
both

both of Church & cõmune wealth, and are the very bane poiſon & ruine of both Church and commune wealth, as if wee ſhould ſearch out & bring to light the havock & miſrule they keep both in Church and commune wealth wee could make evident to all men: But to our purpoſe; They and al their traine are ſtrangers in this cõmune wealth. This Kingdom ſtoode and floriſhed before any Lord Biſhops were, and ſhall much more whẽ they are gone. What miſſe hath this State or commune wealth of their elder brethren the Lord Abbats and the Munks, Friers and thoſe vermine? yet were they rooted to ſeeming as deepely in this State both in the Church and commune wealth as they, their Cleargie and Miniſtry now are, & carried as great a ſemblance of holines, religion, antiquitie, vtility as theſe doo, & might as well have bene reſerved and reformed as any of theſe. They are all Brethren, of a birth they ſprang all

of one

of one head, and togither with their head to one end they ſhall, for the Lord hath ſpoken it. As to the Lawes wherewith they would for-
Eſa.32.25. tifie themſelves and bind others ſo long as they are but the Lawes of
Mic.6.16. men, and not the Lawes of God, yea contrarie to the lawes of God, they are but as the new cordes of the Philiſtimes, not able to ſtrengthen their maſt, they ſhall neyther avayle them nor yet binde our Soveraigne Queen and this whole State. The Kings of this Land togither with the aſſent of the Nobles and Commons haue alwayes taken abſolute power to correct or abrogate any Lawes that are found contrary to the word of God.
Deu.18.22 There is no cauſe they ſhould now fear the falſe Prophets threats, whilſt they haue the warrant of God his word for what they doe: For God ſhall bleſs them in the deed.

Further they ſuggeſt, That *this Reformation would extinguiſh all learning, take away the ſtudie of all liberal*

liberal Artes, and ſo would draw the people and whole Land into ignorance, atheiſme, barbaritie, diſſolutenes, and in the end change the government from a Monarchie to Democratie or Anarchie.

Theſe calumniations tending to the hie cõtumelie & reproch of that Miniſterie, order and government which Chriſt hath preſcribed in his teſtament, yea even of the Goſpel & ſacred perſon of Chriſt himſelf, deſerve rather cenſure thẽ anſwer. The untruth therof is evidẽt in that ſuch effects were never found to follow the ſincere practiſe of the Goſpel, to which whoſo conſenteth not, is puft up and knoweth nothing how wiſe or learned ſoever he ſeem in his own eyes: where the Goſpel is purely taught and faithfully obeyed, there ſayth the Prophet ſhall the earth overflow with knowledge as the ſea with waters: And as to the Church of God it is ſayd the piller and ſure keeper of truth, the nourſerie of all

1 Cor. 16. 22.
1 Tim. 6. 3. 4.
Eſa. 2. 9.
Hab. 2. 14.
Ioh. 6. 45.
1 Tim. 3. 15
Eſa. 66. 11. 12. & 24. 23. & 60. 19. 20. Zech. 14. 6. 7.
Re. 21. 23.

good

good education, the ſchoole of al
holy knowledge, no enemy but
fauourer of all lawfull artes and
ſcience: where the glorie of God
Mic.4.2.3 and the Lambe are the light thereof:
Eſa.2.5. where the lively graces of Gods ſpi-
1 Joh.1.6.7 rite are ever burning and never que-
ched. There are all men of all de-
grees inſtructed in their dueties fro
the hieſt to the loweſt: And whoſo
walketh not in the light as Chriſt is
in the light can haue no fellowſhip
Eſa.35.8. or place there: Into the Church o
Joel 3.17. Chriſt entereth no profane, ignorat
Zech.14. or ungodly perſon: The Leopard
21. 1 Pet. muſt leave his fiercenes, & the Coc-
2.9. Eſa.11 katrice his poyzon, ſo that the yong
6.7.8.9. kid may feed with the one, and the
weyned childe play at the hole o
the other, before they can be recei-
ved as members: And being entred
2 Theſ.3,6 there can no inordinate walking,
14. 1 Cor. no diſſolute or unruly perſō be there
11.16. ſuffered: The Church hath alwayes
vengeance ready againſt all diſobe-
dience by the ſpirituall weapons and

judgements

judgements of Gods word. The gouernement therof (as the Prophet rauished in the contemplation thereof sayth) shalbe of peace & exactors of righteousnes: violence shall no more be heard in the Land, neyther desolation nor destruction in the borders: They shall there break their speares into sithes & their swords into mattocks: Christs servants are an humble, meeke, peaceable and obedient people, loyally subject and assuredly faithful to any civil government the Lord setteth over them. They reverence and willingly obey even their heathen tyrannous Magistrates, without resistance even to the death, how much more their Christian, faithful, loving Magistrates, partakers with them of the same comforts & hope? All power here is yeelded and rendred to the civill Magistrate, every soule being subject, & no part thereof taken away, or take togither with the civil Magistrate as these Princely Prelates with their Palatine royall

Mat.18.17 2 Cor.10.4 5.6.

Esa.16.17. 18. Mic.4. 3.4.5. 1 Co 14.33.

Tit.3.1. 1 Pet.2.13 14. Rom. 13.1.2. Ecclesi.8.2. &c.

privileges and theſe Lordly Biſhops with their Courtes and civill juriſdiction. Neyther can Saran himſelf without impudent ſlaunder accuſe the ſervants of Chriſt of ſedition or diſobedience, much leſſe of ſuch diſſolutenes, violence, atheiſme barbaritie: No, theſe with infinite other enormities flow frō the falſe Church from Babylon the mother of all the abominations, diſſolutenes, confuſion, impietie, where all are received, feaſted, bleſſed, even every uncleane byrd, and hatefull ſpirite: Their ungodly throne, their falſe and deceitfull miniſtery which ſhoweth them not the Counſels of God, which diſcovereth not their tranſgreſſions, neither hath any ſpirituall weapons or power againſt any ſyn be it never ſo haynouſe, but war togither in moſt deſperate manner and oppoſe themſelves againſt the ordināces of Chriſt his Goſpel, are the very cauſe of this impietie, prophanenes, ignorance, and atheiſme that aboundeth. And

Rev.17.5. & 18.2. Prov.5.3. 4.5.& 7. 10.&c.& 9.14.15.

Pſal.94.20 Rev.13.2. 6.7. Dan.7 8.25.

this

this wee say that if Gods ordinance, even the Princes lawes and sword, (which yet punisheth some offences) kept not out barbaritie, & dissolutenes, more then their ministery, there should be no peace nor order, neyther might one live by an other in their Church: So that, this their *Pseudohierarchie* is the most pestilent *Anarchie* that Satan and all his instruments shall ever be able to raise up, as wherein he hath bestowed his uttermost power, delusions, and deceits to suppresse the holy practise of the gospel, and to keep Christ out of his kingdome. 2 *Thes.* 2. 9.

There now remaine certain difficulties & impediments which are propounded by way of question, and being of no great moment are as soon answered as propounded.

They demaund; *If these spirituall Courts of theirs were taken away, what order then should be taken for Matrimonies, adulteries, testaments, with which*

the common lawes of this land meddle not? and also how the civilians should then live? Wee answer, That the triall, judgements, punishments of these causes and offences belong unto the civil Magistrates office, & neither to the Church nor to any private men. God shall give our Magistrates wisdome if they take counsell at his word, to provide for the reformation of these and many other abuses. And as to the officers of these Courts, they are to be compelled to walk orderly in some lawful calling: There are many godly meanes for them to live by their diligent indeavours in this common wealth: but howsoever they may not be suffered to live or to continue in their ungodly trade: Neither ought the Prince to stay upon their worldly provision frō executing the wil of God which so nearly concerneth her own salvation, and the salvation of all her people.

Luke 12 13.14. Joh. 8.11.

Deut.4.5. 6.7.8.

2 Thes.3. 10.12. Ephes.4.28 Prov.20. 17.

Mat.10. 33.

They furder demaund; *If these*

livings

livings, and revenewes of this preſent Miniſtery ſhould be quite taken away, how then the true Miniſtery ſhould be mainteyned, or theſe Biſhops and Prieſts hereafter live? To the firſt we haue alreadie anſwered; That the true Miniſterie ſhould be mainteyned of the free, yet dutifull benevolence of the faithful, eſpecially of that flock unto which they attend and adminiſter, according to the preſent abilitie of the one and needes of the other. If they here object that if the miniſtery ſhould haue no more certaine or other maintenance, they ſhould then famiſh, the people now generally being ſo worldly, covetous, and uncharitable, as they will hardly pay that which is by law injoyned, much leſſe give of their own accord. Wee anſwer, that this no way hindereth the maintenance of the true Miniſtery, but bewrayeth rather the unfaithfulnes and impietie both of the people and preſent Miniſterie: Of the people, in that they no more regard,

1 Theſ. 5. 12. 13. 1 Tim. 5. 17. Heb. 13. 7.

love & reverence to their Miniſtery,
Mat.7.6. if ſo be it were of God: Of the Mi-
Ier.4.4. niſtery in that they ſo evill inſtruct
Amos 6. this people, ſtanding Miniſters and
12. Hoſ.4. Hierders unto the prophane, world-
8.9. Eze. ly, irreligious multitudes, admini-
13.4,8.9. ſtring or rather ſacrilegiouſly proſti-
Mal.1. tuting and ſelling the moſt holy
Zech-11.4. things of God, as the ſacraments &c.
5. unto them all in this eſtate for their
2 Cor.6.14 tithes and wages, which no true Mi-
15. niſter of Chriſt may doe. The Mi-
Gal.6.6. niſtery of Chriſt belongeth not unto
& 4.14,15 neyther will take charge over ſuch
prophane worldlings, there can be
no ſpiritual band or communion be-
twixt them. The true ſheep & faith-
full people of Chriſt will not onely
beſtow their earthly goods, but even
their lives for thoſe that bring unto
them theſe heavenly treaſures, that
tred out the corne and divide the
1 Cor.4,11 portion unto them, that labour for,
Rom.15. and watch over their ſoules &c. Un-
27. poſſible then it is that the true Mini-
ſters of Chriſt ſhould want meanes

to

to live whileſt they execute their office faithfully (eſpecially where the State receiveth & favoureth the goſpel:) Neyther are they any longer to be mainteyned then they execute their office faithfully, or they any longer bound to the flock or any meber thereof then they remaine in the faith and obedience of the word of God. Thus ſtill breaketh out the corrupt minde & coloured covetouſnes of theſe tithing & hireling Prieſts that thus let out their tōgues to hire, make merchandiſe of the word and port ſale of their ſacraments, making their bargain ſure beforehand, which bindeth them togither howſoever they doe the worke, or the people bring fruites of faith; Theſe things are not regarded or looked to amōgſt them either of the Prieſt or people: Yet theſe things prove that there cannor may be no ſuch ſet permanent livings allotted to the Miniſterie of the Goſpell. And now to the other part of their queſtion, *How theſe Bishops &*

2 Theſ. 3. 6. 10. 14. Rom. 16. 17. 18.

Priests should liue, if their liuings be taken from them? We answer as above. They may for no worldly cause bee suffered to continue in so unlawfull & ungodly, yea so pernicious a course to themselves and to the whole land, but must be compelled to walk orderly in some lawfull calling or other. God giveth much to the diligent, when the sluggard suffereth want worthily. Such as haue faith & gifts unto edification never had greater cause to use them, to call the people to faith and to instruct them in the wayes of the Lord. The more they thus labour the more they shal deserve to be cherished and esteemed: The labourer is worthy of & shal not want his hire both with God & man: The others of them that haue not these gifts may apply themselves in civill things, as to teach the tongues, to instruct children &c.

Prou.13.4. & 14.23.

Mat.20.

1 Cor.9.10.

Psal.37.25

They haue yet an other question; *how the people should be taught if al this ministery should be deposed?* To which we

we anſwer: The people ought at no hand to be taught by a falſe Miniſtery. And further, though they be depoſed from their Antichriſtian miniſtery, which they exerciſed to the deſtruction of their owne ſoules, and of as many as heard and followed them; yet ſuch of them to whom God hath given fit gifts and graces to teach, ought from henceforth to imploy the ſame to the glory of God, the benefit of others, and the building up of Chriſts decayed Church. Thus ſhall the people haue all the help they had before. To whom if you ad ſuch of the faithful as God hath given the gift of prophecie, and interpretation of the ſcripturcs unto, who muſt and will labour in this work according to the meaſure of faith in all holy order and ſobrietie, as alſo thoſe that the Lord ſhall daily raiſe up and ſend unto his vineyard, the people ſhall want no meanes of inſtruction, neyther be deſtitute of any good gift, but haue them much more plentifully and excellently

Rom. 12. 6. 1 Pet. 4. 10. 11.

1 Cor. 14. 29. 30. 31. 32.

Rom. 12. 3.

cellently then ever they had without comparison. Yea so shall God blesse his own ordinances & their diligence and zeale, as they shall in short time be throughly furnished of Teachers every where, and the work in all places be orderly set up. Onely let no man despise the day of these small things, for they shall rejoyce and see the stone of tinne in the hand of Zerubbabel.

Ezek. 4.7.

Zech. 4.10.

Your Honours humbly
in all duety bounden,
HENRY BARROVVE.

RIght Honourable, we haue as our fraile memories and small measure of knowledge would suffer in the middst of many encombrances in this our miserable imprisonment, drawne an unperfect discourse of such weighty causes, as we were desirous when God should call us thereunto, to make knowne unto her Majestie or some of her Honour-

able

ble Councell. And now by your Honours desert and gratious allowance occasioned, we most gladly relate & present the same to your good Lordship onely, as to one whose rare wisdome we know most able to discerne, and whose care to preserve and defend the innocent according to right: Wherefore we most willingly put both this waighty cause & our wofull lives in your hand, to be preserved to some equall triall from our enemies rage like to be increased here upon, in that it so nearely toucheth their estimation and worldly prosperitie. And howsoever these high causes of God (which haue not been hitherto looked into since the first defection from the sincere practise of the gospell in the primitive Church) may seem strange unto your Honour at the first view, especially if they be weighed with humane reason; yet being examined by that *Archtype* and true patterne of Christs testamẽt, we doubt not but your Honour shall see with

with us how far the present State is swerved from the inviolable order prescribed; Espetially, if your honour vouchsafe but to look into the office, entrance, and administration of this ministery, you shal soon see it (as some of their own writers confesse & none can deny) to be received by succession from the Pope: who, though he were expelled with many of his enormities out of this Land by her Majesties roiall progenitour, yet remained these offices and lawes, courtes, worship &c. untaken away or suppressed, notwithstanding that the Lord of Hosts had sayd, they shall
Jer. 51.26. not take a stone of Babel for a corner, nor a stone for foundations, for it shal be desolate for ever: So that it is impossible antichrists ministry should build up or serve in the true Church of Christ, himself having instituted and ordeyned an other Ministerie in his testament, and forbidden and accursed all such as haue not their warrant from thence. It is then our purpose

pose Right honourable to make plain in our Treatise that when the Pope was expelled, his ministery and orders which came out of the bottomlesse pit, were still reserved and set up in sted of the Ministery and Testamẽt of Christ, and so still remaine. Which their Ministery being thus found antichristian must by the Prince be abolished and suppressed, that Gods wrath be not kindled against this whole Land, for the wilfull violating & defacing of Gods ordinances, bowing down unto, endowing and mainteyning of such bitter plants of Antichrists grafting: Neyther will it suffice to say, The Martyrs in Queene Maries dayes stood in these offices in King Edwards dayes; seeing it were great impiety to justify any iniquity by the example of fraile man (no man living without errour.) For that were to set the Martyrs of Christ against Christ, & either to build our faith wholy upon men, and cast aside the Testament; or else to rip up the igno-

ignorances of men to maintayn some
ſinne in our ſelves, even preſumptu-
ouſly to tempt God to continue ob-
ſtinate in knowne ſinne, which, la
be it from us, ſeeing the ſpirite o
God teacheth us that neyther Mar-
tyr nor Angel from heaven can juſti-
fy any thing Chriſt in his word con-
demneth, nor may withdraw us from
the evident rules in Chriſts teſtamẽ
or from any jote thereof, much leſſe
from the pure and holie ordinances
and government of Chriſt in his Ch:
have ſtood in ſuch
offices knowne it un-
lawfull, ſuffering v
they did ſee, Teaching us
ſo far to folow their examples as they
followed Chriſt: Neyther need this
matter now trouble us ſeeing all coũ-
tries about us haue ſuppreſſed the Bi-
ſhops and their Courtes with all that
rable and many other abominations
which flow from the ſame and re-
maine ſtill with us. The moſt learn-
ed alſo of the Clergy of this Land
haue

haue written and cried out for the utter abolishing of these offices: So that it is of al cõfessed that the Prince ought to suppress & abolish all such offices and orders as cannot be approved by the word of God. Shall then this famous Land Right honorable lie still in the knowne dreggs of Popery under Gods wrath for the same? Shall a few pompous Prelats for their own private lucre, pride and idlenes, with hold the practise of Christs testament, and misleade the whole land to judgement? Shall her Majesties most loyall subjects be persecuted and miserably made away in Prisons, for not bowing downe to these confessed abominations? Shall her Majestic and her most Honourable Councell be thus guiltie of innocent bloud through the Bishops evill dealings? God forbid. Especially the the Lord alluring her Majesty & the Councell both with spiritual promises & heapes of earthly treasures (with much peace and happinesse to the whole

whole Land) without injurie too, or juſt complaint of any her ſubjects, ſo highly ſhall they be contented: So that if this be not now received (being thus by Gods providence put into your hands) it will be received in the age to come; whatſoever come of our miſerable bodies, it will be looked upon. It is Gods word which hath now diſcovered it, which goeth not out in vaine, nor returneth fruitleſſe, but ſurely effecteth the will of God. We haue then further in our diſcourſe right Honourable, taken briefly away ſome of theſe ſilver ſmithes deceitfull objections, being ready upon the diſpence of our lives, through the aſſiſtance of Gods ſpirit, to make all appeare miſt, chaffe, and dounge that they can allege for themſelves in this their eſtate. The other parts of our Treatiſe how this ſhould be effected, what the true Miniſtery of Chriſt is, how it ſhould be erected and brought in, wee haue purpoſely reſerved till we know your

Honours

Honours pleasure for the discussing of these which must be agreed upon before we can proceed to the other, and then upon your honours acceptation (though we are more willing, and haue more need to heare & learn, then to instruct and speake) we shall to the utmost of our power make your Honour partaker of that truth God giveth us to see. Even of these things also which ought to be abolished we haue yet refrained to mentiō some, which necessarily follow upon the rest, and will bring yet more present benefit unto her Majestie, of earthly wealth, an unutterable Summe: Not meaning of the Universities, for they may be imployed to the maintenance of Teachers and Students in the knowledg of tōgues and other honest, christian, & lawful Arts, the Monkish orders, and prophane learning, with all unlawfull Arts abolished and suppressed. If any thing shall be objected against the points we haue written, we beseech

...r honour their reasons may b...
set downe and discussed eyther b...
publick conference under notarie, o...
in private before your Honour wit...
whom your honour shal think meet
or in writing: yea if your Honou...
shalbe willing to heare any of the
pointes discussed by the scriptures
your Lordship may procure any o...
the learned whom yet your Honour
may best trust in such busines, & call
us to triall in your owne audience,
without making any acquainted with
the end of the Question, lest they deal
partially, and so seek to trouble and
not to edify, as their custome is. In
the meane time by reason of our long
close imprisonment, we having had
no exercise to our bodies, ayre, or o-
ther things needfull, even for the pre-
serving of life this three yeares in ef-
fect, our bodies weake, and memories
impaired, and greatly broken; as also
in no small perill to be indirectly ha-
stened to our grave by our adversa-
ries in this prison, as they haue here-
tofore

before endeavored; Moſt humby beſeech your Honour we may be placed at ſome honeſt mans houſe where your Honour pleaſe to appoint, or where we can provide, putting in ſufficient bonde for our appearance, when and where we ſhall be called to any lawfull triall. Thus beſeeching Almighty God by his owne holy ſpirite to direct your Lordſhip in theſe weighty affaires, yea to drawe forth your honourable yeres in health, ſafety, and proſperity, to your own endleſſe comfort and good of the whole Land, craving pardon for our boldnes, and giving moſt humble thanks for your honourable compaſſion alreadie ſhewed, we in all due reverēce take our leave until we further underſtand your Honours will. From the Fleete this 13. of this 9. Moneth.

Your Honours moſt humbly
in the Lord to commaund
John Greenewood.
Henry Barrowe.

Desiderius. GOod morrow *Master Miles*, I am glad of your returne; and that not onely because I love your person & company, but also that I may haue a little further discourse with you who have been so profitable unto me by writings and conference. Here I give you again the *Platforme*, wishing that it & the rest were printed togither; but especially if it hath a second part. But how is it that towards the end of this there are certain words wanting?

Miles. Those wordes were spoiled by ill accident in my custodie; but the reader may gather the sense or help himself as he may: For I am now where I cannot haue another coppie to perfect it: but our hope must be that London, Amsterdam, or Leyden will supply all such defects.

Desiderius. But what say you for the second part?

Miles. I know not where to haue it, neyther doe I think that ever it was finished. For, the adversary-Prelats thought better to finish the author lives.

Desid. Oh miserable murtherers. God give them repentance, and raise up others that remaine, with abilitie, power, will and readinesse, to perform that thing which their fellowes and friends christianly intended.

Miles. It were in deed a work worthy the undertaking, and I doubt not of the sufficiencie of sundry men for the well performing of it, if they set themselves unto it.

Desid.

Desid. To whom was this work presented?

Miles. As I haue heard, To the Right Honourable S. William Cicill Knight, Barron of Burleigh, Lord High Treasurer of England &c.

Desiderius. They in their writing haue praised his wisdome, but had he preserved their lives from the violence and cruelty of the Prelats, that would have praised his vertue.

Miles. What shall we say? there hath seldome any truth come to light but it hath cost som bloud, & that should teach men to love it the better. Such vse let all people learne to make of it.

Desid. What is that Iohn Greenwood whose name also is subscribed in the end of this first part?

Miles. He was a coepartener with Mr Barrow in his testimony, imprisonment, and death it self. A learned man he was, as appeareth by an answer of his to Mr G. Gyfford touching read prayer. He had formerly been a Minister according to the order of the Church of England, but degraded himself by repentance, as he saith of himself in his Examination. And afterwards he was Teacher in a particular church separated frō the publike assemblies of the land. A Gentleman of a good house tolde me that Queen Elizabeth asked the learned Doct. Raynolds what he thought of those two men? And he answered her Majestie, that it could not availe any thing to shew his judgement concerning them, seeing they were put to death: and being loath to speake his mind further, her Highnes charged him

upon his allegiance to speake. Whereupon he answered, that he vvas perswaded, if they had lived, they would haue been two as worthy instruments for the Church of God, as hath been raised up in this age &c: Her Maiestie sighed and sayd no more. But after that, riding to a Parke by the place where they were executed, called to mind their suffring of death, (and being willing to take further information concerning them,) demanded of the Right Honourable E. of Cumb. (that was present when they suffred) what end they made? He answered, *A very godly end, and prayed for your Maiestie, the State, &c.* Moreover Mr Philips a preacher famous, having both heard and seen Mr Barrowe his holy speeches, and preparation for death, sayd; Barrowe Barrowe my soule be with thine. For thus haue I been credibly informed.

Desiderius. You haue saved me a labour, for I had thought to haue asked some questions hereabouts: but I am satisfied aforehand. Yet I pray you tel me the reaso why they printed not this platform heretofore, and that especially against the Kings Maiesties first Parliament in England; For that was the time, then was the hope.

Miles. Had his Majestie any Arch or Lord Bishop in all his kingdome of Scotland? were not all put downe? And who would not then haue thought but the like worthy work should haue been done in England, after his Highnes coming thither, to haue brought those kingdomes and countries into

Christian

Christian uniformitie? This was their hope; who sought no praise to themselves; but desired that his Majestie should (as the instrumentall meanes) haue done it of himselfe, without any mans soliciting; that the whole praise should be primarily unto God the cause of all causes, and secundarily unto his Highnes, for preferring the will of the HIGHEST, in so weightie a point, as the abolishing of Bishops, & converting of their livings unto charitable vses in the common wealth: But seeing things fall out contrary to expectation; It is (in my opinion) great pittie, that such a work should any longer lye unprinted. Wherefore through their neglect, I wil cause it to come forth; being perswaded it shall tend much to the honour of God and relief of many. which is both pietie and pittie. And if it prove any losse to proud Prelates the possessors of those over-large-livings, it is but their due demerite, and they may all learn therby (God giving them such grace) to make much spirituall profite for their soules health and comfort: wherof they haue farre more need, then of that abundance of bodily benefites. And in hope to effect the ends premised, I intreate all men who shall happen to have any of these coppies, to make good use of them both for their own instruction and benefite, as also for the common good; and that especially against all succeeding Parliaments, till the mark aymed at be rightly hit, and the goale fully wonne.

Desid. But how know you they stayed the print-

ting of the Plot against the Prelates, upon any such desire, hope, or consideration as you mencioned?

Miles. I had speech with Mr Francis Johnson one of the Pastors of that people, who came with other his assistants to make their humble sute to the King, & were readie to enter eyne conference with the Prelates, that his Majestie might the more perfectly haue understood the innocency of their cause, and the evilnes of their adversaries: And that same party told me, if they should print the foresaid Platforme, he thought it would give offence, and bee very ill taken, inasmuch as it was thought that the King and Councell would doe something of themselves for the abolishing of Bishops &c. And so they patiently wayted to see what would be done. And wheras God so disposed that Arch Bishop Whitgift at the beginning of the first Parliament after his Majesties coming suddenly died, the sayd Mr Johnson thus spake unto me and others; *That God had shewed unto the King what he would haue him to doe with the rest of the Bishops, in taking away the chiefest of them at such a tyme.* And as it was wel observed of him; so I doe most earnestly desire that all whom it concerneth will well call it unto minde, and duely consider of it, for such good use as the GOD of heaven would have to be made by men on earth. For seing that he who is the God above all Gods, Angels, and men, did in his wisdome and providence, put downe at such a tyme, him that was Bishop above al Bishops in the Land: and at once turned him out

of

of the Councell, Court and Parliament; as also frō the Church, Ministerie, and world it selfe, happily it may insinuate that Bishops are unfit for, and unworthy of, all and every of those places, till they be cast in an other moulde and made all new. And if there be no use of the highest and chiefest of them, and at the chiefest time, as God did seem to shewe unto his Majestie, and to the body of the land then assembled: Then may we think there is as little or lesse use of the inferiour Bishops at any time.

Desiderius. I grant it worthy to be wel considered and seriously thought upon. But whiles it is in minde I pray you tell me, who penned the second Petition that you shewed me? For you named the author of the first, but not of the latter.

M. Micklehound. That was by one yet living, who knowes nothing of my purpose in all this busines, nor what I am, nor how I came by the copie, neyther will I make knowne his name without his knowledge and consent: Therfore speake no more of that matter.

Desiderius. Yet you may tell me whether ever they were put up according to the direction or no?

Miles. I would if I could, but I think rather that they were not: And otherwise the sinne of the Land was the greater that did them no good upon so weighty, so earnest, and so christian a suite; but left them under the tyranny of such bitter Bishops, of whom they are caused so much to complaine. If they were not delivered, there is the more need to

have them published, that such whose hearts God shall any way touch thereby, may make a holy use thereof, to his glory, the good of their own soules, the staying of Gods wrathful judgments from their nation, and for benefite to Gods people for tyme to come: So shall it fare better with the latter witnesses of Christ, then it did with the former, that stood forth in the forefront of the battel against the Beast: Which warre they waged with the losse of their lives: but happy they in the life to come. For *blessed are the dead that die in the Lord, even so saith the Spirite. For they rest from their labours, and their works follow them.*

Desiderius. Were ever any of them put to death?

Miles. Yea, and that I caused to appeare before in part. Their Petitions also which I shewed you, do manifest their hard intreaty sundry wayes, and how that many of them through the envie of the Prelates, haue been made to end their dayes in loathsome prisons. And besides that, six of them were executed unto the death, who sealed up their testimony with their bloud; and most chearefully left this world, to goe unto Christ their Redeemer.

The 6. executed were these.

Mr Barrowe and Mr Greenwood, at Tyburne.
Mr Iohn Penrie, at Thomas a Waterings by Lond̄.
Mr William Dennys, at Thetford in Norfolk.
And two others, *Coppin* and *Eliat*, at S. Edmunds Bury in Suffolk. And thus severall places of the land, are stained with the bloud of Gods Saints,

whose death is precious in his eyes, *Ps.116.15.* King Saul, who slew the Gibeonites, had a better colour for that his fact; then can be set upon the killing of these Christians. For they were of the remnant of the Amorites, whom he might lawfully haue destroyed, yet when peace was made with them whereby the Lord gave them life; Saul greatly sinned in putting them to death. And for this, the Lord brought famine upon the land in the dayes of David. Wherupon that righteous King sayd unto them that remayned, *What shall I doe for you, and wherwith shall I make the atonement, that ye may blesse the inheritance of the Lord?* To whom they answered; *We will have no silver nor golde of Saul nor of his house, neyther for us shalt thou kill any man in Israel. And he sayd, what ye shall say that will I doe for you.* Then they answered the King, *The man that consumed us, and that imagined evill against us, so that we are destroyed from remayning in any coast of Israel, let seven men of his sonns be delivered unto us and we will hang them up unto the Lord in Gibeah of Saul, the Lords chosen. And the King sayd, I will give them, &c.* 2 Sam. 21. The dayes may come that God may also stirre up this or some other Prince like David, to call into question the murdering (not of the remnant of the Amorites, but) of the homeborne subjects of our own land, who deserved to live, rather then the prelates themseves that caused them to die. But when justice by man, or judgment from God doe take place, these bloudy men will feele the reward of their iniquitie. For

Hamã

Haman was not more enviously bent against the Iewes, for the rooting out of them, then our Haman-like Bishops have ben for the destroying of these whom they raile against as Puritans, Brownists, Sectaries, schismatiques, and what not? Thus abusing not onely those who separate from their Antichristian jurisdiction, adulterate ministerie, & false worship, with their government ecclesiasticall; but some such also as stand unseparated from the same, who onely agree in judgement with the former.
But as I have put you in mind of the famine which God brought upon Israel in the dayes of David for that bloudy sin done against the Gibeonites in the dayes of Saul; so you may remember and should not forget, that in our land, God brought a great pestilence in the daies of King Iames, so as there died in one citie London, above 3 ?00. in one week: besides those that died in other cities and townes of the sarae plague. And who knoweth not but that it might be for that bloudy sin against the foresayd Christians, thorow the instigation of the Prelates, who by their murders made these to be martyrs, in the dayes of Q. Eliz. who was of her selfe a most worthy Princesse. God give men wisedome and grace to consider rightly of all thinges, and so of these two thus compared togither.

Desiderius. But would you wish the like reward to our Bishops, that came upon Sauls bloudy house?

Miles. No verily. But if I knew it to be the will of God I would. For we are taught to pray that his wil

will may be done. *Mat.6.* And if ſome of them might be ſo ſerved by the command of their Kings and Princes, it would make the reſt prove more righteous, and leſſe hurtfull, then they have beene, or yet are. But I wiſh with my heart their true repentance that they may eſcape the judgement of God, & finde mercie with men; learning by this and other examples in the ſcriptures, to be weaned frō their wickednes. But if ever any King or Queene doe follow the footing of David, for the executing of wrath upon them; or if ever they do fall into the hands of ſuch Lord Tyrants as themſelves, then let them acknowledge Gods juſtice, as did their fore-runner, who ſayd, *as I haue done, ſo God hath rewarded me.* Iudg.1.5. But to paſſe from this, & returne to our former ſpeech about idolatrous livings, wherein (while I think on it) let me knowe your minde, whether you haue not by our conference, or by the Platforme, or both, perceived that the Engliſh *Bell* had but a bad ſound which would call men from honouring God, & that noble King Henry, for his heroicall acts againſt *Babell*, in the overthrow of her buildings, and inriching the cōmon wealth with the ſpoiles.

Deſiderius. I am very well ſatiſfied, and I thank you for your paines and love, in applying your ſelfe to my capacity, making me to know ſo many needfull things in ſuch ample meaſure; that though our ſinful eſtate is diſcovered to be ſuch in England, as giveth juſt cauſe of ſorrow: yet my heart againe re-

joyceth

joyceth that I see the way how to shun the danger of it.

Miles. That is wel for you, and I wish the like good unto the whole nation of the English. But what say you to those exploits of King Henry the 8? For me thinks they made greatly against the beast, false prophet, and his marked souldiers, the marchants of his Babyloniſt wares, who were by this meanes put in doubt that their trade would decay and come to an overthrow. And if Princes in all dominions would now doe the like against the remainders of those places & offices, the utter downfall of that kingdome of Antichriſt would suddenly follow, to the high honour of God, and gladnes of heart to all his people, which should with due regard behold the fulfilling of the propheſies foretelling such a work.

Deſiderius. As one trueth leades unto an other; so by degrees you haue brought me to be of your mind in this point, like as in others. But wherefore are the chiefe deſēders of this cause called *Brownists?*

Miles. Because one Mr *Brown* minister at *Achurch* heretofore profeſſed their cause, pubiſhed it in printe, and for a tyme continued the practise of it, till the feare of perſecutiō, & love of this world like *Demas*, or of ease like *Iſacar*, made him to turne his back upon it. And yet (I think if he were asked) his conscience wil not suffer his tongue to say, that it is not the trueth: although he hath left the relieſe of Sion, to live upon the spoiles of Babylon.

Deſiderius. Were there none that did write for

Miles. Yes verily. The Prophets, Apostles, and Evangelists haue in their authentick writings layd downe the ground therof, and upon that ground is all their buiding reared up, and surely setled. Moreover, many of the Martyrs both former and latter haue mainteyned it, as is to be seen in the Acts and Monuments of the Church. Also, in the dayes of Queen Elizabeth, there was a separated Church, wherof Mr Fitz. was Pastor that professed and practised that cause before Mr Browne wrote for it. But he being one of the first writers in her Majesties reigne, therfore those that followed him, (or Christ rather, thorow his means, directing them by Gods word,) were called *Brownists*, as if they had been baptised into his name: Which were falshood to think, & blasphemie to speake.

Desiderius. The name makes them very odious to others, and to say the trueth, it caused me to carry some prejudice against them, to the forestalling of my judgement in the things they holde.

Miles. There are too many that doe so: But let not the name offend you or any; for ther was never any trueth brought to light, but Satan through his notable craft and cunning, hath caused some to paint it out after the names of men, that it might seem base and contemptible in the eyes of all, and to be received of none. Hereupon haue Christians been called *Hussites*, *Hugonotes*, *Lutherans*, *Zuinglians*, *Calvinists*, *Puritans*, *Brownists*, and the like. But

there

there could be no name more odious then was given to our Maister Christ himself, whom the wicked called *Belzebub*, and his people must (in their measure) be partaker of his reproch. Let none therfore seeke to haue a good name by doing any evill thing; nor yet for avoiding a bad name, neglect any good that God requires at our hands; neither let any man mesure any truth by the face that foes doe set upon it.

Desiderius. I perceive by your plea, that if these men had their right, they should be acknowledged for true Christians, and not to be calumniated by the name of Brownists.

Miles. Your perceiving then is good, & your words are just and right; for so they ought to be esteemed.

Desiderius. But why then doe you so often call them so your selfe?

Miles. For distinction sake onely, but not at all in reproch: And if you could always understand me whom I meane, when I call them Christians, then would I give them no other name.

Desiderius. You haue shewed me that many of those people were imprisoned, some brought there to their end; others executed by death: and now I aske, whether any haue been banished?

Miles. Ye sundry tymes. And once in my owne sight and hearing at the Sessions in London, foure of them were enforced to abjure the land, and in what sort and manner, it may appeare by a writing

that

that ſeemes then to be taken by ſome that were beholders thereof, and affected therewith. Which writing was this.

A Memorandum
Anno Domini 1604.

IN the Raigne of our now Soveraigne Lord King Iames, who is a defender of the Goſpel, foure perſons were inforced to abjure the Land for the Goſpels ſake, (who practiſed the Ordinãces therof, in obedience to the King Chriſt, whom God ſet to Raigne in his Church, by the ſcepter of his word:) ſeparating themſelves frõ our Church of England, refuſing to communicate, joyne, or partake with the ſame, in the publike Miniſterie, worſhip, and government eccleſiaſticall, with many other corruptions derived from Poperie, and are ſtill reteyned in the body & boſome of the Engliſh Church. This abjuration was urged upon the Statute of the 35. of Q. Eliz. after they had ſuffered 3. moneths impriſonment: And (at the publike Seſſions in Lõdon,) it was thus carried; That they ſhould take their oathes to depart the Realme within one moneth, and not to returne againe into any of the dominions of the late Queene, without leave from his Majeſtie, or his Highnes Succeſſors. Their chiefe ſpeaker pleaded, that they were true and faithfull ſubjects to his Majeſtie, and had not deſerved ſo to be dealt with; and deſired to be diſcharged without an oath, and they would both promiſe and be

bound to depart. But that not being granted; he desired that their oath might be with conditions and not so strictly against returning. For sayd hee, we may be occasioned to travel by sea to other coūtries, & by crosse winds be driven again into those dominions contrary to our purpose. Or, we may be taken at sea, and brought hither by force, and divers the like; and so be forsworne though against our wills. Then it was tolde him that all such things was to be borne with. But he replyed, it could not save their oath from being broken, without such things were excepted. Moreover he told the bench that they held themselves so bound to, Parents, Prince and Country, that if in an other land, they heard of any treason, it was their duetie to come & disclose the same. And therefore sayd he, I wil never take my oath without conditions: Which he affirmed sundry times. And when he saw notwithstanding, that the oath was strictly administred unto them according to the Statute, he adjoyned this speach himselfe, *But if the performance of any dutie to Prince, Countrey, Parents, or the like, doe move me to returne, I will then be free of the oath.* And thus he would haue the Bench to understand he swore; but not otherwise. And they all keping silence, the Towne-Clark answered; that in such case they should seeke for leave. And the party replyed, that, the case might require such hast as they could not stay for leave. Then were they commanded to pay their fees, and to be gone within a moneth.

AND

AND was not this a lamentable case *Desiderius*, that in the daies of the gospell, men should be thus entreated for the gospels sake, and for resistance of the ordinances of Antichrist?

Desiderius. Yes doubtlesse, if it were so.

M. Mick. Were so! Yes upon the adventure of my best limme, or life it selfe, it was so. And for those things wherein they differ from the opinions and practises in our Church of England, I never savve any trueth more cleare in all my life. As you also may easily perceive, if you scan the difference from point to point by the scriptures. And there is no trueth in England but they hold the same: dissenting onely from them wherein they dissent from the word of GOD ALMIGHTY, which ought to be followed in every jote & tittle thereof.

Now by the *Memorandum* that I shewed you, I remember a saying in the Preface of their Confession of faith at their first publishing of it, which sayd, *They hoped God would raise up another John Fox to compile togither the latter Martyrs and witnesses of our Lo: Iesus in these our dayes*. And it seemes that the work goes foreward, in that God stirreth up some to keep records of such thinges, for further use in tyme to come.

Now for the Statute above mentioned, I knowe it was intended against popish Recusants, and not against these. And (without all question) their injuries haue been more then ynough, though Lawes were not wrested against them. And this wrong

was the greater, considering their loue and loyalty to Prince & Country: But their iudges must come before the Iudge of all the world that wil doe right. In respect wherof I pray for them that their case may be found cleare, through repentance, which is the right way thereunto, if it be done in time. And for all the Saintes here combating under the banner of the great Captaine of the Lords Host, that is, Iesus Christ, it behoveth them in patience to possesse their soules, & looke for their rest when the Lord commeth, who will wipe all teares from their eyes, & give them an inheritance everlasting, immortal, which fadeth not away, reserved in the heavens for them. Which shalbe enjoyed, when others on the left hand, shall both heare a contrary sentence, and receive a worse reward. But as *Abigail* the wife of *Nabal* is praised, in that she used such wise and good meanes to prevent and stay *David* from bringing that evill which he intended against *Nabal* and all his house, for his churlish, reprochful, and evill answer; so much more shal it be a praise-worthy work, & special part of good seruice & dutie, in any that shall perswade & withdraw the Magistrates and people, from bringing any evill upon the servants of God, without a cause. For as the Psalmist sayth, *what hath the righteous done?* To which every good Christian may answer, *They haue surely done that which deserues praise, and not punishment; not imprisoument, reproches, confiscatiõ of goods, banishment, untimely death, or any the like evill intreaty.*

Desiderius. They may so answer, and that truely; but the world will not receive it. And now I pray you tell me, What difference doe you put between those people called *Brownists*, and our sincerest and best professors of the Gospel called *Puritans*?

M. Mickelbound. The difference is layd downe in few words, The former doe both hold and practise the truth, and separate themselves from the contrarie. The latter haue the trueth in speculation onely, and either dare not or at least doe not practise it. Neither dare or doe they leave off all the unrighteous ordinances of Antichrist, but daily do bend and stoupe unto many of them. And for what cause, others may well conjecture: but their owne hearts can best tell it to themselves.

Desiderius. But those Christians called *Brownists*, are at great difference among themselves. For some holdes private communion, others of them will at no hand allow it. And so there ariseth ill will, with decrease of love in one towards another. But I pray you which of those persons or opinions doe you like best?

M. Mickelb. For their opinion, I would haue my judgement spared at this time: Onely this I say, that their difference is not such as ought to make any division between them: or to breake off the communion and fellowship which they had before. And if any doe, it is (doubtlesse) the fault of those that doe it. They haue need therefore to take heed of prejudice and preposterous zeale, which else will be

as a mother & nourse to breed and bring up that wicked weed *Envie*, a capitall vice, in sted of Christian *Love*, a holy vertue. Be they then exhorted to shew forth the fruites of Christian moderation, bearing with, and supporting one another; praying with and for one another; entertеyning holy peace between themselves, and with the Lord; setting against the sinnes in themselves, rather then that difference in their brethren; so shall they the better carry forth their good cause against their envious Opposites. For while they combine togither among themselves, they shall be able to push, and at last to overthrowe the Antichristian Kingdome and Hierarchy, against which they joyntly beare witnes. And thus shall they be truely zealous. As for their persons, there is neither of them doe lose one jote of my love, if they continue their love to the Lord, and his commandements, walking faithfully according to that which he giveth them to see and knowe by his word, both in holynes to himselfe, righteousnes towards men, and sobriety in themselves, with abstinence from worldly lusts. And if they alike thus walk, my love is alike unto them.

Desiderius. Some doe object against them their manner of receiving the Lords supper, as being rude, unreverent, malepert, and too too presumptuous; sitting upon their seates, as if they were Christs Camerades: whereas for more reverence they ought to take it kneeling.

This

Miles. This is no more against the former called *Brownists*, then it is against the latter called *Puritans*, even the best and sincerest of them: For they likewise so hold, that it ought not to be take kneeling, but sitting: and eyther doe or faine would so practise, if they could in safetie, or durst indure the trouble following after it. But for the point it selfe, How doe those objecters prove, that such manner of receiving, is presumptuous &c? But are not they presumptuous rather that shal make themselves wiser then Christ, and give lawes in his kingdome or Church, which himself (the onely Lawgiver) hath not given? Do they think that their good intents will carry out any thing in Gods worship, which hath not warrant in his word? If that were so, then had not *Uzzah* been slaine, for staying the Ark of God from shaking, *2 Sam. 6. 6. 7.* Neyther should King Saul haue been rejected for saving alive the fat cattel of *Amalek*, to offer in sacrifice to God. *1. Sam. 15.* But the point being sufficiently cleared by sundry writers, I referre you to them. And I, what should I need to say more but this, that wee must in all thinges looke unto the first institution, as our Lord Iesus himself also did, when men spake unto him of putting away their wives, who told the that Moses for the hardnes of their heartes suffered it; but from the beginning it was not so. And in like manner, to such as plead for kneeling at the receiving of the Lords supper, we may answer, that for want of love to the Lord and his trueth, it hath

pleased him to give them over to hardnes of heart & strong delusions. And as the Papists those grosse idolaters, receiving the signes of Christs body and bloud, to wit, bread and wine, thinking it to be the very body and bloud it selfe, contrary to their own senses; they doe for more reverence to it, kneel before it, and worship it as their God and Maker: even so our formal Protestants at the celebration of the Lords supper do likewise kneele; imitating therin those idolaters, and so nourishing that popish errour of errours. But from the beginning it was not so. For at the first institutió, it was received as they sate at the Table; But we can no where finde in all the scriptures, that ever they received it kneeling; or that ever true Christians beleeved those holy signes were transubstantiated into the body and bloud of Christ as the Papists falsely teach: Therefore aswell that opinion, as their and the Protestants practise, is highly sinfull, and for ever ought to be shunned. Both becauseGod never required such a beleefe, nor appointed such a gesture in the act of communion, as they haue taken up to themselves, from the brain of mans mere invention. Wee are therfore to take heed what examples we follow. *Dinah* the daughter of *Iakob*, going forth to see the daughters of the countrey where they came, was defiled bodily: but some of our Protestants looking forth to see after what fashion the Papists served God before them, haue been defiled spiritually. Wheras they should haue remembred and observed, that which is writ-

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ten for our learning, (in *Levit. 18.3.4.*) and commanded Israel of old, saying; *After the doings of the Land of Egypt wherein ye dwelt shall ye not doe: And after the manner of the land of Canaan whither I will bring you, shall ye not doe, neyther walk in their ordinances. But doe after my iudgementes, and keep mine ordinances to walk therein: &c.*

Desiderius. It is a good instruction: And being well followed, it will prevent infinite errours and other abominations. But how doe you manifest that the Papists doe worship the signes of Christs body and bloud, as the very body and bloud it self, and that contrarie to their own senses, as you sayd. For if that be true, they are most vile idolaters indeed.

Miles. So they are. For when they receive the bread, they see it, feele it, smell it and tast it to be bread, yet they beleeve in the heart & say with the mouth, that it is body, even the same that was crucified on the crosse; quite contrary to their owne senses of seeing, feeling, smelling and tasting, as I sayd before. And that bread, which their own sense tells them, is no other creature but bread, doe they adore and worship as the Creator, as God, & as Christ. And so in like maner beleive they the wine to be the very bloud of God Christ, which was shed for the redemption of the Church. Which horrible idolatrie of theirs is as grosse, as to worship & beleeve in a molten or carved image, in sted of the true God. And both these sorts of idolatrie, are not

onely againſt the ſecond commandement, but alſo againſt the firſt. Thus may you perceive that the Papiſts are deluded with a lye extraordinary; beleeving the lying miracle of tranſubſtantiation. Whereas in all true miracles wrought by Chriſt and his Apoſtles, never any were taught to beleeve any thing contrary to their owne ſight, and their other ſenſes; but theſe ſeduced ſoules are miſerably miſled that way. And why? even becauſe their lying prophets doe ſo beleeve and teach. But is it not as ſtrange that they will haue ſo many Chriſts at one and the ſame time? For after the words of conſecration are uſed, thoſe ſignes are tranſubſtantiated into the very body and bloud of Chriſt (by their opinion) & becommeth the whole Chriſt: ſo that if they doe the like in an hundred thouſand places at once, they haue then (if you will beleeve them) ſo many CHRISTS. And they being all eaten up in one day, yet they can make as many moe in another: and that as often as they conſecrate their bread to ſuch an end or uſe. And is not this a wonderfull miracle, and theſe marvelous men, thas can by the words of their mouthes effect ſuch ſtrange things? Or rather are not theſe monſters among men, to beleeve ſuch ſtrange and ſtrong deluſions? But ſo ſhall it fare with thoſe that haue not the love of the trueth. 2 *Theſ* 2. And now let us leave them to their wandrings, ſeing they are ſo bewitched, that nothing which man can doe, is able to drawe them from their deluſions into the right way and trueth of the goſpel of Chriſt.

Desider. The more is the pitie. For as we ar debters unto all; so I would we could doe them good.

M. Mickelbound. They haue the letter of the scripture in that point before spoken of. For Christ saith in *Ioh. 6. This is my body:* But they haue not the meaning at all. Neyther doe they consider that all sacramentall signes haue the name of the thing signified. As for example: The tree of life, and the eating therof, was a sacramentall signe to them that should liue in obedience to God, that they should haue life. The tree of knowledge of good and evil, had the name of that which they should (by lamentable experience) finde, if they (contrarie to Gods cómandement) should eat thereof. The Altar, which Iakob builded unto God, he called by the name of the Mighty God of Israel. Not that it was so indeed: But that it was a signe & remembrance, of that God who had appeared unto him, for his helpe; and had mightilie delivered him from the furious hands of his brother Esau. And other the like examples are in the scriptures. Even so Christ sayth of the elemental signes of bread and wine, in the Lords supper: *Take eate, &c. This is my body. this is my bloud, &c.* Not that they are so in deed, for when he spake those words his blessed body was at the table among his disciples, and not in the bread; as they plainely sawe with their eyes, and did know with understanding: But they were true signes of his body and bloud, and as verily as they received them; so certainly should every true beleever receive

Christ

Christ and all his merites, to be fully theirs by faith. And the papists that worship these signes as the very body and blould of Christ, (because they were in mysterie so called;) If they had lived in the dayes of Iakob, they might as wel, and it is like they would, haue worshiped that Altar, as the Mighty God, because it was in mysterie (that is, in signe and signification) so called. But as therein they should haue been notable idolaters, so are they in worshiping a peece of bread which they eat, as God the Creator both of it & them. And seing they think that to be their God, if now they would see their foolishnes by a fewe wordes, I wish them to consider what becomes of it in short space after they haue eaten it, & so they shal see that if ever it was a God, it soon vanisheth away and becommeth none, which is contrary to the nature of the true God, who is eternal, immortal, unchangeable, &c. but the bread eaten, goeth into the belly, and is caried out into the draught, as Christ speaketh. So that this their God *Bread*, is more base then the God *Bell*, or any of the the Gods of the heathens. And are not these grosse idolaters? Yea, this their absurd foolishnes, was a stumbling block unto *Averois*, of whō I haue read, that he sayd, *Because the Christians eat that God which they worship, my soule shall be with the Philosophers.*

Wherfore, I would they might learne, that as the outward signes of bread and wine, being received into the belly, turneth unto the nourishment of the body; so Christ being received into the soule by

faith,

faith, is the true nourishment therof, and salvation of the whole man. For he hath redeemed us from death & destructiō, iustified us in the sight of God, and procured us life with him. All which we apprehend thorow faith. But in this trueth I know you are already grounded, so as I need not speak further for your instruction; and as for them, should I speak, should I write, should I doe all I can, it will not profite them. For (without the extraordinary work of God,) they must still beleeve as their church beleeves. For that cannot erre, as they fondly suppose. So that it may hold what it will and they must hold the same, without all triall or mistrust. Thus by one error, they are fast fettered in many; & must be left to their blind guides, till they fall togither into the ditch. For other guides they will not haue. Therfore I shall now spare a labour, and speake no further of this point.

Desiderius. Thus brought I you out of the way wherin you were shewing the unlawfulnes of kneeling in the Sacramēt. Yet was it not without fruit, for even by that which you haue sayd, men may playnely see, that wee ought not to conceite or imitate those superstitious, idolatrous, and absurd Papists, who are so addicted to their owne wayes, and are like those that cried, *Great is Diana of the Ephesians. Act. 19.28.* And great with these, is their goddesse the false church.

M. Mick. But what say you of the Christians whose cause I pleaded for, that addict themselves to the

the wayes and word of God.

Desiderius. I freely acknowledge that such ought to be lovingly respected. And you haue brought me to like better of them then ever I did; but especially that you so well cleared their doctrine of faith to be sound, and their separation to be but from sin, and such outward orders and ordinances, that are unsound and sinfull: which they therefore forsake, that they might doe the will of God according to his written word; the light of our feet and lanterne to all our pathes.

M. Mick. You haue sayd ynough to cleare them both from heresie and schisme; for he is no heretique that is sound in the faith. And he is no schismatique that separates onely from disorder & sin. For we ought not to communicate in sin either with men or Angels.

Desiderius. And that is the ground whereupon I my selfe neyther doe nor dare communicate in the Church of England with that sinful ordinance of man the service book, or book of cõmon prayer.

M. Mick. If you professe so much in England by your practise, as you haue here confessed with your mouth, you may happen to be called a *Brownist*, if not to tast of other hard intreaty.

Des. Yet the truth is the truth. Which as it appeareth unto me, so stand I bound to obey unto it. But I pray you why doe the foresayd people solemnize mariage in civil Assemblies or dwellings?

M. Mick. Because it is a civil action, and ought civilly

civilly to be performed, according to the true nature of it.

Desiderius. Why, it is the judgment almost of all men to haue it done in the Church by a Minister. And (in England) it is a common received custome to haue it so performed.

M. Mick. I wish rather that for the proofe of it you could haue sayd, *Thus saith the Lord.* And then to haue shewed the chapter and verse where it is so sayd. But you haue done nothing lesse, neither in deed it is impossible to be done: there being no such thing once named or implied in all the scripture. And consequently, the ground whereon you stand is not rocky and firme, but unsure and sandy, which shall wash away with the raine, & every house built upon such a foundation, when the flouds come and the windes blowe, shall certainly fall, as we may learne both by Christs own doctrine in the Gospell, and reason it selfe doth shewe the same. And if an Argument drawen from a common custome be good, then if it be a common custome to haue the Lords holy Sabbaths profaned with Beare and Bull baiting, with dicing and carding, with May games and morrice dance, with laciviousnes and luxurie, with rifling or revelling, &c. then all is good, and all may be done, *saue conscientia*: But I hope that both you and every childe of God truely sanctified, doe defie and abhorre all such things, not onely on the Sabbath dayes, but every day of the week, and of their whole life.

And

And is it not a common received cuſtome in England, to worſhip God by their book of cómon prayer in Engliſh, as the Papiſts by their Maſſebook in Latin, and by their Images, beades, crucifixes, and other the like; in ſtead of true invocation upon the Name of God by the work of his Spirite: But being all vvithout and againſt the vvarrant of the vword of God, your ſelf dare neyther practiſe nor approve them. And vvhy then doe you not minde the like in other things no leſs unvvarrantable. As is the ſolemnization of mariage eccleſiaſtically, and other ſuch like. Many abominations might be pleaded for by common cuſtome, and multitude of men in that minde. But lay aſide theſe ſandy grounds, and heare the vvords of the Lavve, *Thou ſhalt not follow a multitude to doe evill, neyther agree in a controverſie to decline after many and overthrow the truth. Exod. 23.2.*

Beleeve it for truth, That

All Church actions, are layd dovvne in the ſcriptures, vvhich is the rule of truth: But in them vve finde no mention of mariage to be a Church action: Therefore it ought not to be ſo made or uſed.

And againe, All the dueties of the Miniſterie are expreſſed in the ſcriptures: But in them there is no more mention or vvarrant for the miniſters ſolemnizing of mariages, to the living, then is for their burying of the dead, vvhich is juſt none at all. *Ergo*, they are both unlavvfull, and ought not to be done.

And

And where you affirme the contrary, saying, it ought to be done by a Minister; doe you meane a minister indefinitely, without any respect, whether he be true or false?

Desiderius. No, But I meane a true Minister onely. For no true Christian ought to goe to false minister for any such end.

M. Mick. Your reason is right and good: But then the Ministers of England haue no right in that work, they being in respect of their offices, not true but false Ministers, and so proved.

Desiderius. But in respect of their guiftes they may be sayd to be the Ministers of Christ. For many of them haue excellent giftes.

M. M. So had *Balaam* likewise, who yet was but a false Minister and a Southsayer. And so haue many Lawyers & others in our Land, if they would and might be suffred to exercise their gifts, who yet are no Ministers at all. Gifts then doe help to make men fit for a Ministerie, but doe not make them ministers, much lesse true Ministers. For every true Minister must not onely be qualified with gifts fitting for the same: But must also be lawfully called thereunto. Even as, every civil Magistrate & Iudge, must not onely be qualified with guifts fitt for the Magistracie and Iudgeship which he exerciseth, but must also be lawfully called thereunto, and rightly put into the possession thereof. But where you say, many of the Ministers of England haue great gifts, and therupon conclude them to be true Ministers,

you therein condemne the dumbe ministerie that doe but read their service onely, and haue no gifts for praying nor preaching.

Desiderius. It is no matter. Let them goe undefended. For I hold them false Ministers, and meddle not with them.

M. Mick. Yet they haue the same Ministerie with those that haue the greatest guiftes. So that if the one be false, the other is so likewise. Again, if men haue never so good gifts, and be called unto a false ministerie, they are (notwithstanding their giftes) false ministers. But now to returne to our former point, and apply this to the purpose. Mariage is the ordinance of God; but a false ministery is the ordinance of the Divil. And (sayth the Apostle) *I would not that ye should haue fellowship with the Divils. 1. Cor. 10. 20.* These can haue no more communion togither then *Light* with *Darknes*, *Christ* with *Belial*, or the *Beleever* with the *Infidel*. All which is condemned, *2 Cor. 6.*

Moreover, If you would haue no mariages right and lawfull, unlesse they be solemnized by a true Minister; then you must eyther make the popish ministerie in Q. *Maries* dayes to be true Ministers, or else all that were then so maried, to be unlawfull mariages, and the children that were begotten of such parents to be illigitimate, that is to say bastards. But were it not a fowle extremitie to affirme eyther of these? Doubtlesse a Mariner that should be so absurd in sayling, would soon run his ship upon

on

on the ſands, or break it aſunder againſt the rocks.

Againe, If mariages be onely lawful that are made up in a Church by a Miniſter; then whereſoever there is not a Church and Miniſterie, there can be no lawful mariage. But the Apoſtle teacheth otherwiſe and ſaith, that mariage is honourable among all, *Heb. 13.* And therfore not onely where there is a Church and Miniſterie, but alſo where there is none. So that mariage is Gods ordinance, & lawful to be performed even among the Pagans.

Furthermore, If mariage be onely right & lawful, when and where it is done in a Church by the Miniſter; then are all mariages to be condemned that haue been made up in Chriſtian Countreyes civilly before the Magiſtrates. But that they may not be. For the word of God gives approbation to ſuch mariages, in the mariage of Boaz & Ruth, wherof we read, *Ruth 4. 9. 10, 11. 12.* And on the contrary, ſhew you if you can, any one place in all the holy ſcripture, that approveth of mariage to be eyther a ſacrament, as the blinde Papiſts would haue it; or a Church action, for the miniſter to performe; as you and our Proteſtants doe plead. By which plea & practiſe you notably nouriſh the old popiſh errour, that Mariage is a Sacrament.

Deſiderius. I will reaſon no further in this matter. For I perceive that both ſcripture and reaſon is againſt me. And when I finde it ſo, down goes the bucklers. For I love not to be a proctor in a bad cauſe.

M. Mickells. It goes wel where there is so good a conſcence. (But it is not ſo in the Spirituall Courts, which are as worthy to goe downe as your bucklers.) And had you held out longer, you had heard more. But here is this briefe writing concerning the point, which in likelihood was written by ſome of that people of the right Chriſtian profeſſion; though I neither know how, where, nor when I came by it. But a ſpecial end of it might be in the providence of God for your good.

Let him that readeth conſider.

THat which the word of God doth approve & incómend unto us to be good and lawfull, that ought all to reverence and obey: Yea though the lawes decrees & cuſtomes of men were to the contrary: Much more where any thing is done which both the law of God, & law of man doth allow to be lawfull, none can diſallow or ſpeak evill of it, except they be ſuch as eyther in bad conſcience or great ignorance doe open their mouthes both againſt heaven and earth. Which fearefull ſin, the Lord keepe all his ſervants from.

Now to apply this to a queſtion objected concerning mariage, I holde and affirme as followeth.

Viz. That where a man and a woman (that may mary togeather by the word of God) doe take one an other for husband and wife, by words of the preſent tyme, before lawfull witneſſes, uſing prayer to God to bleſſe them therein, that (I ſay) is lawful mariage, and allowed both by the word of God and law of man.

1. *The Word of God.* By the word of God, as may be ſeene in theſe ſcriptures, *Gen.*2.22.23.24. *Ruth* 2.9.10.11.12. *Math.* *Prov.*2.17. *Rom.*7.3. *Gen.*29. 21.22.23. compared with 1 *Tim.*4.5.

Then

Then also by the law of man, and that both by the common law of this land, and by the civil law also, and even the canon law it selfe.

(2. *The law of this land.*) For the common law of this land, see the Statute of 32. *Henr.* 8. *chap.* 38. revived in the 1. of Q. *Elix.* directly and of purpose alloweth and ratifieth all mariages done according to the word of God. The words of the Statute are these,

Wheras heretofore the Bishop of Rome hath alwayes intangled and troubled the mindes of people against the regal power of this Realm of England, and also much unquieted the subjects of the same, by his usurped power in them, as by making that unlawfull, which by Gods word is lawfull, both in mariages and other things, &c. And wheras also other prohibitios then Gods law admitteth, much more debate and suite of law, with wrongfull vexation of the innocent party hath bene procured, and many just mariages brought in doubt, and danger of undooing, and also many times undone, and lawfull heires disinherited, wherof there had never else (but for that usurpation) been moved any question, since freedome in the was given us by the law, which ought to be most sure & certaine, &c. Be it therefore enacted that no reservation or prohibition Gods law excepted, shall trouble or impeach any mariages without the Leviticall degrees, & that no person of what estate degree or condition soever hee or shee be, shalbe admitted within any of the spirituall Courts, within this Realme, to any proces plea or allegation contrary to this foresayd Act.

Againe in *Anno* 25. *Henr.* 8. *ch.* 22. the Satute hath these words as followeth,

The Parliaments, Convocations, and Universities agreed, that even in matters of mariage, no man of what estate degree or condition soever, hath any power to dispence with Gods lawes.

(3. Book of cõmon prayer.) Whereto also the Book of Common prayer agreeth, which in expresse termes avoweth their matrimony to be lawful who are coupled togither so as Gods word doth allowe, and declareth moreover, that the very thing which maketh mariage, is the covenant betwixt the parties themselves, when they take one another for man and wife, by words of the present time: as may be seen in the Booke of Common prayer, in the charge given to the parties, & the parties speeches one to an other.

(4. Civil law.) Next as touching the Civil Lavv, it defineth that to be lavvfull mariage, vvhen the parties that may mary togither and are of yeares doe both of them consent in taking each other for man and vvife, if they be at their ovvne government, or if they haue parents, vvith their consent. For this see *Vlpian. tit.* 5. 1. *Iustinian institut. lib.* 1. *tit.* 9. 1. *et tit.* 10. *Gaij institut. lib.* 1. *tit.* 4.

(5. Canon law.) Lastly touching the Canon lavve, it also defineth and declareth, that the onely thing vvhich maketh the mariage is the mutuall vvilling consent of the parties, declared by vvordes or signes of the present tyme. See for this *Can. Sufficiat* 27. 9. 2. *et Titus de spouf.*

But thus as aforesaid vvere he and his vvife maried togither: that is, being such as might marie by the vvord of God, they took one an other for husband & vvife, by vvords of the present time before lavvfull vvitnesses, having prayer also made unto God to blesse them therein.

Desiderius. This writing is worthy to be printed with the rest, for although it be briefe, yet (in my opinion) it is pithie, and to the purpose.

And

M. Mick. And I wiſh that by this occaſion, the would be ſtirred up to publiſh a larger work of the ſame Argument, which I certainely heare they haue amongſt them. For I doubt not but it would ſhew you a better light, then yet hath or can ſhine from me in whom remaineth overmuch darknes.

Deſiderius. It is like they wil doe it at your motion, and be otherwiſe thankfull unto you for defending them and their cauſe.

M. M. The Apoſtle ſayth, (*1. Joh. 5. 1.*) *Every one that loveth him which begate, loveth him alſo which is begotten of him.* So that I haue done but a duety and fruite of Love, in defending of them and their good cauſe, both which are of God: and if it deſerve any thanks let them give it to him, who is worthy of all praiſe. As for me, they ſhal never know who I am if I can poſſibly keepe it from them.

Deſid. But I pray you where had you the other writing called *A memorandum?*

M. M. In the houſe of one that keepes Record of many things. Where it ſufficed me to get a copie, which made me ſo much the ritcher, and the good man of the houſe was not the poorer.

Deſiderius. We muſt now come to a concluſion, for other important affaires doe call me from theſe buſineſſes, which haue been very profitable to mee, & I praye put all to the printing, that our friends and Countrey may haue the benefite. For to them I deſire all good may come. But I haue heard here is much poperyin this place, which as it is no friend

to our opinions; so I wish that it hinder not the printing of these pointes.

M. M. Wee will put it to the triall. But I wish that the Printers can read our English copies.

Desiderius. Oh that they might lively come forth to make their appearance powerfull at the time of every Parliament, til some good doe come thereof.

M. M. The Almighty can effect what it pleaseth him, when and by what meanes he will: But by that which I haue seen both in Court and Countrey, I haue (for the tyme present) little hope in man. Yet I am assured that the time shall come wherein God will honour some with the work of that good King *Iosias*, in a larger measure for reformation then ever yet was seen in England. And as any of these copies shall come into the hands of gratious persons, be they humbly intreated conscionably to consider of the matter, and accordingly labour to advance the glory of God, and to procure the good both of the King and Countrey, by effecting (through diligent suite, & holy endeavors) reformation in the things before treated on. Which so farre as time, place, and purse wil permit, shall be put to the Presse. And so because of your hast I cease.

Desid. Fare ye wel *Monsieur* Miles, *Dieu vous garde mal*, and a thowsands thanks for all you paines, &c.

Miles. M. Adieu *Desiderius*, and God direct you alwayes to desire the furtherance of his glory, and your owne faithfulnes, to your endlesse comfort.

Amen.

MDCXI.

MVSEVM